

PETERS FALL.

¶ Two Sermons
vpon the Historie
of Peters denying
Christ.

Wherin we may see the causes
of mans falling from God, and the manner
how, both of the wicked thorough
incredulitie, and of the godly
by infirmitie: and also the
way that God hath set
downe in his word
to rise againe.

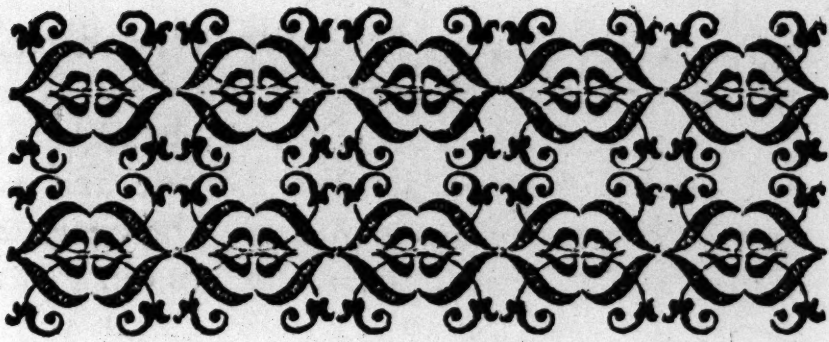
(*)

By IOHN VDALL, Preacher of
the word of God at King-
ston vpon Temmes.

Proverbs. 24, 16.

A iust man falleth seauen times, and
riseth againe, but the wicked fall
into mischief.

¶ Printed at London by Iohn Windes,
and Thomas Iudson for Nicho-
las Lyng. Anno. 1584.



To the right Honorable
Lord, Frauncis, Earle of Bedford, Knight
of the noble order of the Garter, one
of her Maiesties most honorable priuie
Counsell, IOHN VDALL wisheth
increase, and continuance of
vertue and godlines.

* *



THE greatest difference that
the Philosophers could finde
(right Honorable) betweene
man and beast, was the rule
of reason, wherby they could
perceiue that man could giue
iudgement of things present
and things past, and comparing them together,
could (after a sort) prognosticate of things to
come, which moued them according to theyr
power and vnderstanding, to labour night and
day in continuall meditation of the excellencie
of the same, to seeke the adorning and beauti-
fying thereof, with all those things which brute
beasts for lacke of reason coulde not haue : as
namely, the continuall searching out of natu-

A. ij.

rall

The Epistle

rall causes, the daily consideration of the effects, and operations of things in this world : and the particular qualities of euery seuerall beast, bird, fish, tree, herbe, worme, fruite, stone, and euerie other creature whatsoeuer. The benefite of whose diligēce redoundeth euen to our great good, and consolation, as the Physitian verie well knoweth, and the diseased patient sensibly feeleth : yea, and (which more is) they stayed not themselues in this alone, but labouring still to beautifie that same diuine part of mans mind (I meane reason) they inuented another kynde of flower, whiche they called Morall Philosophie, wherewithall their meaning was, to haue the effects of reason rightly ruled, to shine foorth most brightly in euery particular action of mans life, putting all their contemplations by this meanes, in assiduell and dayly practise : wherein, how excellent they were, and how forcibly they vsed it in their conuersation, and also how equally it directed all their deedes by iustice and equitie, their owne writings remaining yet, and their notable acts recorded in histories, do better & more plentifully declare, then either I can, or my present purpose may suffer me. Onely thus much is to be saide, that their vertues were so excellent, that we aime stil at them, and their common wealths so well ordered, that we make them our continuall platforme & patterne: and the nearer we come vnto diuers of the, the better we thinke our government established. Now it is not vnknowne vnto your honor, nor to any other that haue the true feeling of Gods grace working in their hearts,
and

Dedicatory.

and the Sunne of righteousness shining in their consciences : that the Lord our God, the creator of all things, our redeemer, preseruer and sanctifier, hath giuen vnto vs not only the knowledge of all these things (in some measure) which they had in great aboundance, but (which more is) a farre surpassing and more excellent difference, to seuer vs withall from the rest of his creatures, then euer they had, or once thought of, to wit, the knowledge of his loue and fauour towards vs in his Sonne Iesus Christ. For albeit it be true that reason is the essentiall and formall difference, as they call it, betweene man and beast, yet we see euen in them some sparke, and as it were, some speciall kind of reason: for to try the same in particular effects, we see that a Dog can discern his maister from another man, yea, though he be twenty yeares from him, if it be true that Homer reporteth of Vlisses his dog, & Odiss. 17. him that vseth to hurt him he can shun, and can fawne on him that cherisheth him. The bird also can foretell whē raine wil fall. The Emit in the time of sommer, maketh prouision for winter. Many there be, such like as these which we reade of in Pliny & Aristotle, writing of the nature of beasts, and whiche by our owne experience we daily see. But this is so farre from seeming to be reuealed to any other creature, that it is a paradox, and a strange thing to many of vs, that differ frō brute beasts by reason, & therefore which is the drift of this whole discourse, it standeth vs vpon which professe the name of Iesus Christ, which do acknowledge him to be giuē of God the Father, and sealed vnto vs by God the holy

A. iij. Ghost,

The Epistle

Luke. 16, 8.

Crates.

Bias.

Diogenes.

Matth. 6, 24.

Iohn. 3, 4.

Matth. 7, 21.

2. Tim. 3, 5.

Matth. 20, 22.

Ghost, for our eternall saluation : to haue an
especiall care, that as Christ sayth of the wicked,
(that they be wiser in their generation, then the
children of light) so it be not sayde of vs, that
the Paganes, Heathen, and Gentile Philoso-
phers, be not found in the sight of God more
diligent in their humane profession, then we
in the profession of Iesus Christ : I meane more
glorious in shewing foorth the fruite of their
Philosophy in their actions, then we of our di-
uinitie in our life and conuersation. And sure-
ly, I would to God that we could truly and
rightly follow their steps in one thing, which
is this : I reade of them that the more know-
ledge they obtained in their Philosophy, the
more they abandoned themselues from the va-
nities of the world, so that one casteth his gold
into the sea, another carried all his substance
with him wheresoeuer he went : another con-
tented himselfe with a tub or tunne to dwell
in, in steede of his house : all of them whatsoe-
uer they possessed, they did willingly employ
it to the encrease of knowledge in themselues
and others. But do we so? no. We seeke how
to serue God and Mammon too : we labour to
become religious in shewe, and couetous in
deede : We desire to come to Christ by night
with Nicodemus, for feare of worldly losses, we
seeke to crie Lord, Lord, but we haue no care
to do the works of the Lord. We make a shewe
of godlinesse, but we denie the power thereof :
we wish to sit at the right and left hand of Iesus
in his kingdome, but we are loth to drinke of
his cup. (All in one word) We professe Iesus
Christ,

Dedicatory.

Christ, but turne the grace of God into wantonnesse. Hence it is that wickednesse doth so abound, that Sathan hath preuailed so much, and that so few endeuour a godly life: euen for that the enemy can perswade them that profession will serue, that a shewe is sufficient. But howsoever it be, that so many be drunke with this cup of Sathans poison, against whome in truth, the Heathen Philosophers that neuer knew God, shall rise in the day of iudgement and condemne them, for that they haue bene more carefull to shew the fruite of their profession in vpright dealing (though it was in vaine) then these haue bene, yet it behoueth all them that see these things, and are greeued with the consideration thereof, and are not spotted with the same brand, to be so much the more carefull, as the euill is common, that they smell not of their abomination, that they depart from them, and be not partakers of their sinnes, that they hate the garment spotted by the flesh, that they fashion not themselues like vnto this world, but that they be changed in their shape, by the renewing of their mindes, and that thereby their profession may be adorned, and the truth thereof in their hearts and consciences forceable established. When I considered these things (right Honorable) and sought out of Gods booke (which is the looking glasse discouering all enormities) wherein the chiefe cause heereof should consist: I perceyued (so farre as my small knowledge could atteyne vnto) that the lacke of the right vse of Gods word, and heedfull care to be gouerned by the

Iude verse. 4.

Reuel. 18, 4.

Iude verse. 2, 3.

Rom. 12, 2.

Tit. 2, 10.

A. iiii.

same,

The Epistle, &c.

same, did ingender these, and infinite other abominations : and therefore for mine owne comfort, and the instruction of others, I dyd make choyse of the history of Peters denying of Christ to entreate vpon : which being ended, for certayne considerations heereafter mentioned, I haue, so neere as I could, penned it according as it was spoken: Most humblie beseeching your Honour, that the same may proceede vnder the wings of your defence and protection, which I doubt not shall be by that meanes of the godly sort, the better accepted, and of the cankered caterpillar the lesse touched, so shall I be bound (which notwithstanding is my dutie) to pray vnto the Lord God of heauen, for the encrease and continuance of the graces of his holie spirit vnto your honour, to guide and direct the same in all your good and godly enterprises whatsoeuer, that thereby Gods holie name heere vpon earth may be glorified, hys children mainteined and cherished, sinne and iniquitie cut downe and quenched, Iesus Christ his Gospell promoted and advanced, and your owne conscience vnfaynedly comforted.

Amen.

Your Honours most humble
to commaund. IOHN

V D A L L.



To the Godly and well disposed Reader.



*Aviing taken in hand to in-
treat of this place of Scrip-
ture (according to my poore
talent, wherewith God hath
enabled me) I was very ear-
nestly requested by some of*

*my friendes (such as feare God vnfaignedlye)
to put the same in printe for the benefite (as
they said) of others But considering with my
selfe, the greate number of learned and godly
treatises already extant, & how vnnecessary
it should be for my greene & vntimely blos-
some to appeere in this age of the ripe Har-
uest, and also howe readye mans nature is to
cauill at the doings of others: and like the spi-
der to suck poyson out of the finest Flowers, I
was fully determined it should neuer shew it
selfe in the worlde: yet beeing mooned wyth
their earnest suite, and at length being over-
come wyth their forceable perswasions, I haue
penned*

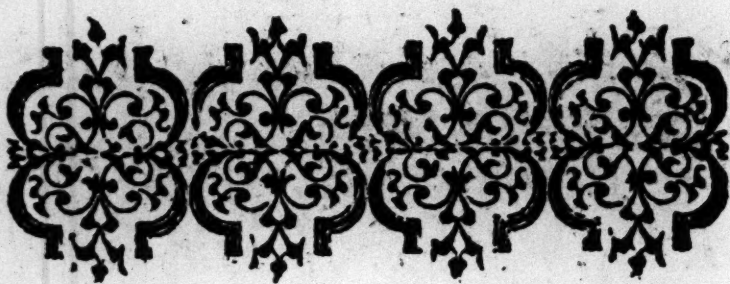
To the Reader.

penned the same as neere as I can remember. Now (good Reader) if thou be desirous to knowe what benefite thou shalt reape by the same, I am very loth to indent with thee before hand for if I should promise nothing, I were to be blamed to trouble thee, which else mightest be better imployed. If I should promise that which peradventure thou maiest finde: I might seeme to arrogate too muche vnto my selfe, & therefore I commit it to thy godly consideration and iudgement. But for the place of scripture it selfe, thus muche I dare say (and that I trust with the consent of all the godlye learned) that if thou desire to vnderstand how the wicked doe begin to fall from the Lord: what causes doe concurre, and in what order they proceede vnto the height of iniquitie: If thou desire to know what it is that mooueth the godly to fall & offend god And lastly if thou be willing to vnderstand what things bee necessary and expedient for thy selfe, being fallen to retorne vnto god, & to stand in his fauour when thou art in it, I am sure thou maiest learne it out of this history. Now if I haue not so fully discoursed of euery point, as thou couldest wish, nor so learnedly proceeded, as the matter doth require:

To the Reader.

I praye thee beare with me, and praye to the Lord to encrease his beginnings in me, & supply my want? concerning the last parte of al, which is repentance, I haue of purpose beene sparing in it, because others haue learnedlye and at large intreated thereof: whose ful intreaty if thou desire, haue recourse vnto those their writings. To conclude, if any thyng doe here please thee, giue God his due for it (to whome all honour belongeth) If ought be lacking, helpe me I beseeche thee with thy praiers to God our father, that it woulde please him to direct al our indeauoures to the aduancement of his glory, the benefite of his Church, and comfort of our consciences that we may walke warily and circumspectly amongst this froward & crooked generatiō.
Amen.

The



The Text out of Saint
Mathevv and S. Luke confer-
red both together.

Mat. 26.

34.

I Esus said vnto Peter, verilye I say vnto thee, thas this night before the Cocke crow, thou shalt deny me thrice.

35.

Peter saide vnto him, though I shoulde dye with thee, yet will I not deny thee.

Luk. 22. 54.

55.

And Peter followed a far off, & when they had kindled a fire in the midst of the Hall, and were set downe together, Peter also sat downe amongst them.

56.

And a certaine maide beheld him as he sat by the fire, and hauing well looked on him saide, this man was also with him.

57.

But he denied before them al saying: woman,

58.

I knowe him not, And after a little while another man sawe him, and saide, thou art also of them

Mat. 26.

72.

But

The Text.

But he denied againe with an oth, saying: I knowe not the man.

Then after a while came vnto him those that 73.
stoode by, and said vnto Peter, surely, thou
art also one of them, for euen thy speech be- 74.
wraieth thee.

Then began he to curssse him selfe, and to Luke. 22.
swear, saying: I knowe not the man. 60.

And immediately while he yet spake, the 61.
Cocke did crowe.

Then the Lord turned backe, and looked vpo
Peter, and Peter remembred the wordes
of the Lord, how he had saide vnto him be-
fore the Cock crow, thou shalt deny mee
thrise.

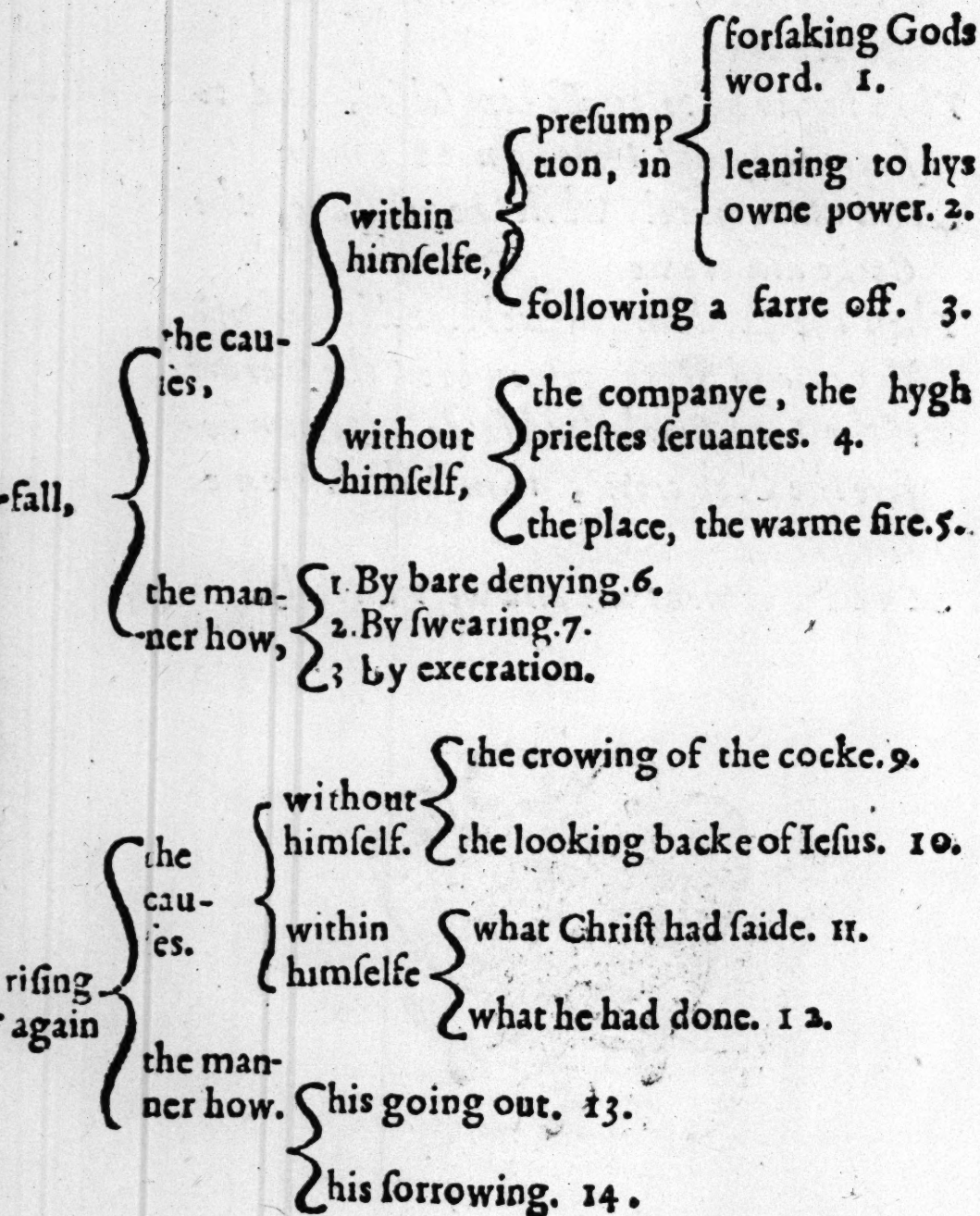
And Peter went out and wept bitterly. 62.





The Method and order of the whole matter in this booke.

Peter his





Math. 26, 34.

Iesus sayde vnto Peter, verily I say vnto thee, that this night before the Cocke crowe, thou shalt denie me thrise, &c.



S there is nothing set downe in the worde of God, which is not in his singular wisedome propounded vnto his children, either to teache

them the will of the Lord, and the religion that they must professe, or to furnish them with sufficient armour, to conuince their aduersaries, or to instruct them how to frame their liues and conuersation according to his will, or to reprove them that walke inordinately, or lastly, to comforte them being distressed and afflicted in this world: so there is no example set befoze our eyes, in the whole booke of God, moze necessary for vs continual-
lie to be meditated vpon, then this of Peters fall. For in the same, is firste painted out vnto vs, the miserable e-

2. Tim. 3, 16.

Rom. 15, 4.

Peters fall.

State of man, being left vnto himselfe : then the exceeding mercie of God towards man. Secondly we may see in it the beginnings, proceedings, and manner how all men doe sinne, whether it be the godly falling by infirmitie, or the wicked transgressing thorough infidelitie, and then how and by what degrees the godly be reclaimed and restored againe. So that in this hystorie we haue two things offered to our considerations. First, Peters fall. Secondly, his rising againe. In his fall we note the causes that moued him therevnto, and the manner how it was. The causes be either in himselfe, or accidentarie without himselfe : within himselfe, his presumption, in departing from the word of God, and leaning vppon his owne power, and his slowe following : the causes without himselfe be his companie, the high Priests seruants, and the place where he was, & warme fire. The manner how he did fall, is first in bare deniall: then with binding it with an oth : and lastly, by cursing himselfe if euer he knew Christ. In his rising againe,

Peters fall.

gaine, are likewise the causes and the manner how: the causes without himself and within himselfe: without himselfe, the crowing of the Cocke, & the looking back of Iesus: within himselfe, his remembrance what Christ had said, and what he had done, the manner how he rose, his going out, and his sorrowing.

The first cause of his fall (as you see) was his presumption, and that is also in two things. The first is, in not leaning vnto the wordes of his Lord and maister. For Christ told him that he should denie him. But he notwithstanding being either blinded with the consideration of his owne power, (as hereafter shall appeare) or else carried away with a preposterous zeale to follow him whether soeuer he went, replied, that though all men should forsake him, yet he would not. And surely this is most worthy the consideration. For if we beginne at the first man that euer was, and continue thorough out the whole scriptures, we shall finde that the little regarde giuen vnto the worde of God was the beginning of their

Peters fall.

their fall.

Gen. 2, 17.

3. 23.

4. 8.

2. 24.

4. 19.

1. Sam. 15, 3.

The father of mankinde, the firste founder of his miserie Adam, hauing receiued this especiall commandement (of the tree of knowledge of good and euill, thou shalt not eate.) Yet this being put out of his heart, partly thorough the subtiltie of Sathan (wherewith all he was assayled) partly by the prouocation of the woman (whome greatly he loued) and partly with the beautie and delicacie of the Apple (with whiche he was allured :) He notwithstanding did take of it, and eating of the tree forbidden, fell from the Lorde his God, and was cast out of that place of pleasure, where befoze he dwelled. So did Caine, forgetting the commandement of God, yea and the law of nature, kill his brother Abell. Lamech not considering that the Lord God had made man and woman to be one flesh, tooke vnto him two wiues, and so fell from the Lorde. Saule hauing receiued a precept to destroy Amalecke, and all that pertayned vnto them, that he should haue no compassion on them, but

Peters fall.

but shoulde slaie both man and wo-
man, both infant and suckling, both
Oxen and Sheepe, and Camels, and
Asses: yet directing not hys doings
according to hys commission, but
yeelding vnto hys owne fantasie, in
sparing the King Agag, and the bet-
ter Sheepe, and fat Oxen to sacrifice,
(as was pretended) vnto the Lorde,
was rewarded with deprivation from
his Kingdome. The lyke may be said
of the rebellious Israelites in the wil-
dernesse, (who hauing the promise of
Gods speciall protection) yet murmu-
red often times. The same is playne
in the rebellious Iewes in the tyme of
the Prophetes, and brieftlie thozough
out the whole booke of God: that when
soener the Prophetes be resisted, the
Apostles persecuted, or any other sinne
whatsoeuer committed: whether it be
of the godlie falling by infirmitie, or
by the wicked offending of obstinacie.
The first originall and beginning is
this, that the worde of the Lorde in
that respecte, is eyther not knowen,
or not remembred, and therefore Sa-

Exo. 16, 2. 17, 3.

Peters fall.

than stroke verie deepe, and in verie
deepe, at the surest roote of mans safe-
garde, when he put it into the head of
his sonne and heire Antichrist, the
childe of perdition (the Pope of Rome)
to keepe the people from the know-
ledge of Gods word, for he knew well
ynough, that the worde of God beeing
manifest vnto all the world, as the in-
strumente to keepe man from grosse
sinnes, for verie shame and feare of pu-
nishment, and many in faith and obe-
dience vnto the Lord for loue, and zeale
vnto his glozy, and desire of their owne
saluation, whiche otherwise shoulde
wander in darkenesse, and in the sha-
dowe of death: because that they bee-
ing blinde for want of knowledge,
shoulde haue swallowed many moates
of iniquitie: but to let him goe, and
come nearer vnto our selues: what is
the cause that euen in this light, and
glorious Sunne beames of Christ his
Gospel, so many be so sotted and drow-
ned in idolatrie and superstition, that
they are not ashamed with whores
faces, not blushing to maintaine, and
descend

Peters fall.

defend the heathenish fashion of wor-
shipping of God in Images (for they
owne shame hath somed out the wor-
shipping of the Image it selfe) but on-
ly this, that the seconde Commande-
ment is blotted out of theyr heart, and
also out of their booke, and the true ex-
position that our saviour Christ giueth
vnto the same: that the true worship-
pers shall worship in spirit and truth,
that as he is a spirit, requiring spiri-
tuall seruice, is either not knowne,
or else misconstrued: or what is the
cause, that the blasphemers of Gods
name hath such delight and pleasure in
swearing, cursing, and prophaning (or
rather renting in peeces) the dreadfull
name of the most glorious God: but
only this, that the commandement is
not before his eyes, which is enioyned
vnto all them that be (or be desirous
to be called) the children of God, that
they neuer presume to take his name
into theyr mouth, without a singu-
lar reuerence of his Maiestie, or
the threatnings therevnto annexed.
For God pronounceth them that

Exod. 20, 4.

Deut. 5, 8.

Iohn. 4, 23.

2. Cor. 3, 17.

Peters fall.

Jeremy. 5, 7.

A note for
them that
swear by
faith, Masse,
Saint, &c.
Eccles. 23, 11.
Zach. 5, 4.

Heb. 13, 4.

swear (by those which were no Gods)
to be none of his: for he saith they haue
forsaken him in so doing: also a man
that vseth much swearing, shall be fil-
led with wickednes, and the plague of
God shall not departe from his house,
vntill it be vtterly wasted and consu-
med. The whozemaster goeth on in
his filthines, because he forgetteth the
commaundement of God: Thou shalt
not commit adulterie, and the threath-
ning: that whozemengers, and adul-
terers, God will iudge. To conclude
the like is truly to be thought of all o-
ther sinnes, that the casting off the
worde of God behinde their backs, and
treading (Gods vengeance threathned
against sinne) vnder theyr fete, is the
first step vnto that iniquitie whiche
they commit. Nowe if we will applie
this to our edification and benefite,
we must learne by the harmes of o-
ther men, to be more warie and cir-
cumspete: If we see that others be-
gin their transgressions, by neglecting
the word of God, that we must begin
our obedience in embracing it, in lear-
ning,

Peters fall.

ning, meditating, and exercising our
selues in the same continuallye. For
the Prophet Dauid maketh it the one:
ly ioye and delyght that Godlye men
can finde in thys worlde. Whereunto
appertayneth it, that the Lorde appoin-
ting vnto his seruant Iosua the go-
uernement of his People in steade of
Moses, saith: let not thys Booke of the
Lawe departe out of thy mouthe, but
meditate therein daye and nyght, that
thou maiest obserue, and doe accordyng
to all that is wrytten therein. Where
you see, that he setteth meditation and
continual exercise therein, to goe be-
foze the seruice of the Lorde, and indæde
by very good reason, for the worde of
God being his will, and the thyng that
he enioineth vs to doe, howe can it bee
that we shall doe it befoze wee learne
it, and how can wee learne it if wee
neuer giue our selues therevnto, nor
regarde it. Well, howeouer the wic-
ked of the worlde care not for it, nor
the preaching thereof: because through
the hardenes of their hartes it seemeth
foolishnes vnto them, yet sure we are, it

Psal. 1. 2.

Iosua. 1. 8.

Peters fall.

Ephe.6. 17.
1. Cor. 1. 21,

Mat. 13. 31

Ier. 5. 14.
Exec. 4. 3.

Deut. 32. 2
Luke. 8. 15 .

is the power of **G O D** vnto saluation,
vnto all those that beleue it , It is the
swoorde of the Spirit that cutteth a-
way the bonds of sinne: it is the grayne
of mustarde seede, that at firste is verie
small, but taking roote , and increasing
in the childezen of **G O D**, it groweth vp to
suche an height , that it possesseth the
whole harte and mynde : It is the fire
which burneth and cōsumeth the dregs
of iniquitie. It is also that Honye, the
sweetenes whereof doth bothe delyght
the soule, and also temper the troubles
of thys worlde, that they become tolle-
rable and easie: it is the raine, showers
and dewes moistyng the stonye heart.
And lastlye , it is the seede whose rootes
doe take so deepe holde, and are so sure-
ly fastened , that it neuer ceaseth from
growyng, vntyll it byyng the Soule
whiche it possesseth into the kingdome
of heauen. Thys beyng so p̄cious, and
yet not beleued, to bee so by them that
are not called vnto the faythe of **Je-
sus Chyste**. Therfoze the **L O R D G O D**, to
allure them whome he hath elected, and
to take all excuses from them that bee

Peters fall.

reiected, hath set downe moste excellent and singular allurements, and sweete speeches vnto them, to inuite them vnto a loue and lyking of the same. The wyse man Salomon bringeth in the Lorde speaking, or rather speaking hymselfe in the name of the Lorde: sayth, let thyne harte holde faste my wordes, keepe my commandements and thou shalt lyue, get wisdom, get vnderstandyng, neyther declyne from the wordes of my mouth. And there he sheweth what the word of **G D** shal bring vnto the louers thereof: namely honour, ryches, long life and suche like: which indæde figureth vnto vs al ioyes whatsoener, whyche the Godlye shall haue in the lyfe to come: if I shoulde stande vpon this, I might shewe many moste excellent places for thys purpose, as the excellencye thereof described by the Prophete Dauid, and the greate benefites that he professeth hymselfe to haue receyued by the same. As that he had perished in his troubles, if the comfote thereof had not supported hym, and thinketh it no bragge to

Pro. 4. 4. 5. 6. 7.
8. & c. to the 15.

Psal. 19. 8. 5. 10
11. 12.

Peters fall.

Psal. 119, 99.

to saye , he hath moze vnderstanding
than his teachers, because hys medita-
tion was in the woꝛde of God, and vn-
derstode moze than the auncient, be-
cause he kept Gods pꝛeceptes , and he
was made wiser than hys enemies,
because Gods pꝛeceptes were al-
wayes wyth hym. The whole 119.
Psalme, is concerning thys argument.
And was it so excellent , so pꝛecious,
and so fruitfull in Dauid for him selfe
only: no, but it is also for our instructi-
on, that wee myght be stirred vp by the
example of Dauid, to take so great de-
light in it, as he dyd: For God is the
same he was, and hys woꝛde of it selfe
as forcible (if not moze forcible) then it
was. So that we neede not to dispaire
of gods goodnes in this cause. For sure
the cause why we come so farre be-
hinde Dauid in zeale and godlines, is
our owne carelesnesse, and hardnesse
of harte, and our presumption in that
we (wyth Peter here) perswade our
selues better of our selues, than in deede
we either neede or shoulde. Let vs then
awake, and shake off the dꝛowlines
of

Heb. 12. 1.

Peters fall.

of our soule , let vs vnloose our selues
of all that p̄sseth downe, let vs looke
vnto that whyche G D D commaun-
deth, and not to that small p̄ceedyng
which we haue made, and so muche the
rather(my deere beloued Brethren)
because wee see the worlde more lulled
in securitie, than euer it was befoze,
that we can eyther reade oꝛ heare of.
The worde of God hath no more force
wyth the greatestt number . than if
they were stocks oꝛ stones : whereas
the threatenyng of Gods vengeaunce
agaynst sinne shoulde picke their
heartes , and moue them vnto repen-
taunce , it bryngeth them a sleepe :
whereas the Preaching of the Gos-
pell , shoulde bring them to f̄ayth in
Chryste , it seemeth vnto them a fa-
ble and a mere inuention of men :
nowe the case standyng desperatelye
wyth them . (for thys is the cause why
I speake it) it behoueth vs to bee
more circumspecte and carefull , that
the lone and likyng, and continual ex-
ercise and obedience, in , and vnto the
word of G D D doe so possesse vs , that
we

Peters fall.

John. 8. 47.

we neuer bee drawne from the same, but so surely fasten our soules, hartes, and wyls therevnto, that we may thereby haue a sure testimony in our consciences, that we bee the Children of **G D D**, because we keepe his commandementes. Whereas contrary, the wicked haue within them a note of condemnation, in that they regarded not **Gods** worde, neyther haue any regards in hearyng, or learning, or practising the same in their life and conuersations.

2 The seconde braunche of Peters presumption consisteth in this, that he sayeth : *I am readie to go with thee into prison, and vnto death.* Peter thought he was strong inough to be a Martyr, when indeede he had scarce learned the principles of hys faith, nor that whyche is most necessary for all men to knowe: namely, his owne power and hability, and howe he muste learne to stande before the Lord. Here you see Peter thynking him selfe a valiant Souler, and yet is not so: out of whyche we note the pryde of mans hearte, and confidence that

Peters fall.

that fleshe and bloud conceineth of him-
selfe: For by nature we are so blynde
that though we be naked, yet we vaunt
our selues, as though we were gorge-
ously apparrelled, though we be of no
force to doe any thyng. Yet we followe
Nemrode and his wycked complices,
and thinke to builde a towre to heauen.
If we biewe the stozies of the worde of
God, concerning them that haue thus
bragged of theyr owne power, we shall
see their successe moste miserable. Pha-
raoh being so proude in him selfe, that he
contemned God euen in flat wordes,
yet the rewarde of his pride was his
destruction in the red sea. Goliath who
rayled on the liuyng Lord and his chyl-
dren, was ouerthrowne with a stone,
by (the weake man) lyttle Dauid. Yea
and some of them that seemed to bee
great pillars in the Church of God,
as Rehoboham the sonne of wise Salo-
mon, who throughte pryde sayth vnto
his subiects that he would make his lit-
tle finger heavier vnto the, than al his
fathers bodge: but for his pryde, ten
parts of his kingdome was taken from
him.

Gen. 11, 3

Exod. 5. 2. 3. 14.
27.

1. Sam. 17. 8. 49

2. Chron. 10. 14
15. 16.

Peters fall.

Deut. 8, 17.

him. And therfore the Lord both know-
ing, and foresaying, that we are moſte
fit and readye to be infected wyth this
disease: hath prouyded by ſpeciall com-
maundement for hys Childzen in thys
caſe. Beware ſayth he, leaſte thou ſay in
thy hart, my power and the ſtrength of
my owne hande hath prepared me this
ſubſtance: but remember the Lord thy
God: it is he that giueth thee power to
get ſubſtance.

Judg. 7, 2.

And to this purpoſe it is: when the
Lorde ordayned Gedeon, to deliuer
his People, and he had gathered a great
multitude together: **G D D** com-
maunded hym to ſende manye of them
awaye, leaſte Iſraell (ſayth he) vaunt
agaynſte me and ſay, mine owne pow-
er hath ſaued me. And therefore it
behoueth vs, ſaying the ſhamefull ſat
of the proud and high conceited people:
and contrarywiſe, the ſpeciall com-
maundement that God hath ſet downe
vnto vs in thys behalfe, that we ſhun
and beware the one, and diligentlve
embrace and followe the other. And
the better to apply our ſelues vnto this
hu-

Peters fall.

humilitie of Spirit, let vs marke what reasons the holye Ghoste vseth to persuade vs thereunto. They be especially two most forcible and strong. The firste is the consideration of our estate by nature: as namely the mettall where of we be made. It is not only Earth, whych we dayly treade vnder our fete, but euen the very duste and slime of the Earth: we are robbed and vtterly spoiled of all our good gyftes whatsoeuer, and so lye wallowynge in the myze of sinne. There is no man that sinneth not: All are gone astraye, and are become vnprofitable, there is none that doth good, no not one: our condition in thys worlde is moste miserable. A continuall warrefare: our age is as the lengthe of a spanne, our substance remaining we knowe not to whome, and whiche of all other is moste miserable after thys lyfe (not called to grace in this Pilgrimage) the praye of Sathan, the firebrands of Hell. So that the righte and due consideration of thys, is able for to pull downe the stouteste Champion in the worlde, and to

Gen. 2, 7.

1. King 8, 46.

Psal. 14, 3.
Iob. 7, 1.

Psal. 39, 5, 6.

Peters fall.

Gen. 18, 27.

Exod. 3, 11.

1. Sam. 18, 18.

consume all: the figge leaues of vanity,
and pryde of mans hearfe whatsoeuer.
And indeede it is moſte effectuall in the
Chil dren of God. It moued Abraham
to terme hym ſelfe duſte and aſhes. It
made Moyſes ſaye, who am I that I
ſhoulde go to Pharaoh: the ſame is to be
ſeene of Dauid, hauyng the kynges
Daughter offered to wyfe: who am I
(ſaythe he) or what is my Fathers
houſe in Iſraell, that I ſhoulde be the
kynges ſonne in Lawe. So then if they
beyng moued wyth the conſideration
of theyr naturall eſtate, haue thus paſſed
theyr time with all humilitie: much
moze it is our dutye ſo to doe, conſide
ryng that our infirmities be many mo
than theirs, whiche ought to abate vs
lower than they. A ſeconde argument:
the Spirit of God bleth in the whole
Scriptures to moue all men to hu
militie, and that is thys: to conſider
whence they haue that god thyng
whyche they poſſeſſe, whither it be ri
ches, honour, pleaſure, lyfe; or whatſo
euer it is, all cometh from the Lorde.
And therefore no man may arrogate a

Peters fall.

anye thyng vnto hym selfe in any re-
spekte of them. Whiche reason the A-
postle Paule vbleth in expresse wordes,
to beate downe the pryde of the Corin- 1. Cor. 4. 7.
thians, saying: what haste thou yf thou
haste not receyued: if thou hast recey-
ued it, why reioycest thou as though
thou haste not receyued it. So then this
argument ought to bee in force wyth e-
uerye one of vs. For if thou be rych,
who dyd geue it vnto thee: The Lord Iob. i. 21.
ginieth and is able to take awaye. If
thou bee in estimation in the worlde: 1. Sam. 2. 7.
The Lord setteth vp and palleth
downe: If thou haste cunning or skill Exod. 31. 3.
in anye thyng whatsoeuer: And if
thou arte come to the knowledge of
Gods worde and faith in Christ Iesus, Ephc. 2. 8.
It is the gift of God, and not of thy
selfe. So that in all thynges whatso-
uer, thou art to humble thy self, know-
ing this, that thou hast nothing of thy
selfe but a lump of Sinne. And if god
hath bestowed his giftes vpon thee in
greater measure than vpon others thy
Brethren, that are as deere vnto hym,
as thou arte, thou hast no iuste occasion

Peters fall.

to be puffed vp therewithal: but contra-
ritwyle. For if thou be the steward of
much, thine account shall be for muche:
if thou hast five Talents the Lord wil
look for the increase of five: If thou hast
more riches than others, it is bestowed
upon thee, that thou maiest relieve and
succoure those that want. Not to lay up
in store for thy selfe for many yeares: or
to bestowe it in excesse of pride or ban-
quetting. If thou hast more wisdom
or learning, more knowledge or feeling
of Gods graces in thee than others haue
it is not only for thy selfe, but also for
benefite of that body whereof thou art a
member. If the graces and giftes of god
be thus first considered from whence they
came, then employed to those ends wher-
unto the Lord hath ordained them: they
will be so far from exalting him by
them by making him proude, that they
wil ingender in him a great and singu-
ler humilitie.

Mat. 25. 20

Luke. 12. 19.

Peters fall.

Peter followed a farre off. When our
saviour Chyriste walked at liberty, ma-
ny thousands followed him, and seemed
very desirous of his doctrine: but now
when he is apprehended and like to suf-
fer troubles for his doings, they all for-
sake him, only Peter followeth peaking
a louse.

If Chyriste had bene nothing else
but a familiar friende vnto them, yet
thys had bene greete ingratitude in
them: But he was their mayster, they
Lord and they **G D D**, therfore they
fault the greater. But let vs leaue them
all, and consider Peter hys doynges
onelye. Not long befoze hys courage
was so stout, that he woulde stande
when all fledde, he woulde lay downe
hys life for hym, and seemed to bee
displeased with hys Mayster, that he
woulde not suffer hym so to doe: say-
ing: why can not I followe the now.

Pro. 17, 17

Ioh. 13, 37.

But when he seeth plainely that hys
Mayster is in troubles indeede, then he
pulleth in the shoulder, the burthen is
beaue vnto hym: befoze he seeleth it,

C. iij.

he

Peters fall.

Exod. 17. 3.

Num. 13. 28. 29

Math. 20. 21.

13. 21.

he is very desirous to serue Christ, but he is not willing to take paynes wyth hym. So were the Israelites very desirous to come to Canaan, but loath to be troubled by the waye in the wilderness. They that went to viewe the lande of Canaan, with Caleb and Iosua, cōfessed it to bee a Countrey so fruiteful, that it flowed with milke and honye, and did desire to come thither, neuertheles they were vnwilling to enter combate wyth the Iebusites, Amalachites, Cananites, and other people that shoulde bee overcome before they shoulde possesse it. The Sonnes of Zebedee did desire to sit at Christes elbowes in hys kingdome, but they had forgotten that they must firste drinke of the cup that Christ did drinke of, and to bee baptized with his Baptisme. And therefore it is, that our Saviour Christe termeth those hearers, whome tribulation hath drine from the gospel to be like vnto the stony ground into the which the word of G D D can sende no roote, because of the hardenes thereof. Many also dyd depart from Christe, whiche before, did follow him
wile

Peters fall.

Unwillingly, because their grosse capacity
coule not conceiue howe they shoulde
eate the flesh of the son of man, & dzinke
his bloud and truly the woꝛlde is ful of
suche people at this daye, that bee verye
willing to heare and learne the woꝛde
of God, because that they knowe that it
is the waye to eternall life, but if any
troubles shoulde seme to arise for the
same, they are gone: they are willing
to come to Chyriste by nighte, because
they feare troubles by daye: but they
are not discerned in these dayes, by
their reuolting in time of persecution:
because (the Lordes name bee prayesd
for it) all men may freelye professe the
Gospell, but by theyꝝ carnal and fleshly
conuersation, their contrarie life and
dealing, for the tree is knowne by the
fruite: they loue to heare how to come
to Heauzn, but they like not thys, that
they muste adozesse themselves to obe-
dience, that they muste forsake theyꝝ
wicked conuersation, and frame theyꝝ
doynge to the rule of Gods woꝛde,
and therefore they turne the grace of
God into wantonnesse. So there bee
City. a

Iohn. 6.

Mat, 7, 16,

Iude. 4.

Peters fall.

a greate number that be follovers of Peter in thys poynte : for he followed, because of his promise, but it was a farre off, so they followe the Gospell, because of their present safegard, which else they could not enioy. But as Peter durst not come neare for feare of troubles, so dare they come no faster on, for feare of after clappes : they thinke that keeping themselves a loose, they may bee safe at all seasons, if a change comer (for which they gape) then they thynke they may with honestye change : lyke wyse : whereas if they shoulde be desirous to pull downe Papistrie (if they bee in any authoritie) and earnestlye establish the preaching of the Gospell, they shoulde be ashamed in those dries, whyche I truste shall neuer bee, but in the meane whyle, lette them knowe that they have well profited towards the Duell, when they be in that case : for manye denye with Peter, but fewe ineepe with hym. Wel, howsoever it be that the worlde doe thus fall from the Lorde, and pull away theyr shoulder from hys obedience, yet they that feare

Peters fall.

feare God in dede, and do vnfeignedly
belue that which they professe, do to-
gether with the profession thereof vn-
dergo, and willingly receyue all tron-
bles which follow the same. They first
sit them downe and cast their accounts
(as Christ counsaileth them) and not
rashly aduēture, they know not what,
as Peter did: So did Moyse though he
might haue had great preferment in
Pharaoh his Court, yet he chose rather
to suffer affliction with the children of
the Lord, then to enioy the pleasures
of sinne for a season, knowing this to
be most true: that it is better to be a
dozekēper in the house of the Lord, then
to dwel in the tabernacles of wic-
kednes. Then if we desire to come vnto
that place wherunto these are gone, we
must followe their good examples. I
knowe it for a most certaine truth, that
all that will liue godly in Christ Iesu,
shall suffer persecution. And therefore
we must endew our selues to indure
the same, for we shall haue Satān
continually to assaile vs with diuers
temptations, we shall haue the world,

Luke. 14, 28.

Hebr. 11, 25.

Psal. 84, 10.

2. Tim. 3, 12.

Peters fall.

Eccles. 27, 5.

Ephes. 6, 13.

alluring vs into the deuises thereof by sundry entisements, yea and our owne flesh (through the condition of our corrupt nature) vnceasingly pricking vs forward into all kindes of vanitie: so true it is that Ecclesiasticus saith, that temptation trieth the hearts of men: now as the Lorde hath ordeined, that these trials should befall his children in this world, so he hath also left especial consolation vnto them, and ordeined meanes how they must be overcome. That one place of the Apostle Paule to the Ephesians is sufficient for this matter to furnish the souldiour of Christe with complete armour. Firste, his loynes shoulde be girded with the truth, that is, a sincere mind and affection, putting away all dissimulation whatsoever. Secondly, his brest must be fenced with righteousness: that is, his life and conuersation must be holy, and vpight. Thirdly, the preparation of the Gospell of peace, that is, the determination to depend vpon the reconciliation that the Gospell affordeth. Fourthly, the shield of faith, that is, the safe

Peters fall.

safe protection, that you may haue thorough an vndoubted faith. Fifthly, the helmet of saluation, that is, an earnest desire of the kingdome of heauen. Sixthly, the sword of the spirit, which is the word of God: It is called a sword, because thorough it, Sathan is beat back, the worlde crucified vnto vs, and our owne sinnes cut away. Seauenthly, the last and chiefest, is continuall prayer vnto God, for thereby his grace is obtained to overcome all temptations, and his protection to shielde vs from falling: so that these things being taken vnto vs aright, they will helpe vs to passe through all troubles or affliction in this world, whatsoeuer.

And when they had made a fire, &c. It followeth to speake of those accidentarie causes, which were without him, or adioyned vnto hym, which be in number two. The first, is the company, with whome: and the seconde, the place where. The company be the high priests servants: for as it appeareth in this Chapter, when they had taken Christ, & brought him to y^e place appointed,

Peters fall.

ted, they hauing done their feate, came into the hall, and making a fire there to warme them, Peter late downe also amongst them : marks how fitly Peter applieth himselfe to the time, and companie : with the professors of Christ he professeth, but with persecutors he denieth. Peter is not the first of the children of God, that hath bene ouergone, and taken tardie in this case of being corrupted with wicked companie. For the seruant of God, Lot, being soze oppressed with the rigorous dealing of the wicked Sodomites, was constrained to passe the compass of his religion, & to vse vnlawfull meanes to kepe the strangers (whom he had lodged) frō violence, offering his daughters to be vsed at their filthy pleasure. So faithfull Abraham was cōpelled to make a lie for his owne safegard in the country of Gerar, reporting his wife to be his sister, because the inhabitants had not the feare of God befoze their eyes. Goodlie Ioseph dwelling in Aegypt amongst the wicked, through custome and long continuance, was brought to break the chiefest

Gen. 19, 8.

Gen. 20, 2.

Gen. 42, 15.

Peters fall.

first point of his religion the worship of God, & to swear by the life of Pharaoh: holy Daniel, by reason of continuall familiaritie with king Darius servants, blessed also that kinde of flattering speech, & king line for ever. Zealous Peter (in this place) abiding with godlesse persecuters, is become a denier of his maister. The consideration of this: namely, that the companie of the wicked is forcible to pervert even the goodly, moved the wise man Salomon Prou. 4, 14 to give his sonne this counsell, Enter not into the way of the wicked, & walke not in the way of euill men, and in another place, Desire not to be with them. It was a speciall precept set down to the Israelites, that they should especially take heede that they make no conenant with the inhabitants of the land toether they went, least they be the cause of theyr ruine. But they little regarding this commandement, made league with them: therefore the punishment did also fall vpon them, for the spirit of God saith, they shall be as thornes in their sides: and how sharply they

Dan. 6, 21.

Prou. 4, 14

24, 3.

Exod. 34, 12

Iosua. 24, 19.

Peters fall.

they pricked them, it appeareth through
 the whole booke of Iudges; Samuel,
 and the Kings. King Asa, because hee
 made a league with Benhadad, King of
 Aran, was therefore punished with
 warres all his life time. But the ex-
 ample of Iosaphat the King of Iuda, is
 notable to this purpose, who because he
 ioynded with Achab, being a wicked
 King, they both were discomfited in
 battell. The consideration of this mo-
 ued the Apostle S. Paule to exhort the
 Church of God, that they should marke
 those that made dissention, and fly from
 their company: and likewise S. Iohn,
 that we should not bid them God speed,
 that is, haue so little to do with them,
 that we should shew them no signe of
 familiaritie: and surely he shewed an
 excellent example of the same himself,
 for (as we reade in the Ecclesiasticall
 historie) he comming into a bath to
 wash him, and espying the wicked and
 great heretike Cirinthus in the same,
 leaped backe suddenly, and said to them
 that were with him, let vs go hence,
 least the Bath fall vpon vs, wherein is
Cirin-

2. Cro. 16, 9.

18, 31.

Rom. 16, 17.

1. Iohn. 10.

Euseb. 3, 25.

Peters fall.

Cirinthus, the enemy of God and his truth. The same in the foresaid storie is reported of Polycarpus, Saint Johns scholler, who meeting Martion in the face, said nothing unto him: but when the preude heretike saide, Dost thou not knowe vs: he answered: Yes, I knowe thee to be the first begotten of Sathan. To conclude, the Prophet Ieremie lamenting his owne case, that he should be reserved to live in so wicked a time as that was, protesteth that he did not sit in the assembly of mockers, but sat alone. Now if this infection be so dangerous, that it overtaketh the children of God: if the spirit of God hath given vs so many caueats: if the godly have so warily looked unto themselves to avoide it, howe much greater ought our care to be in this case, because the infection is now more dangerous, the plague more commō, & the evils more rise in all places. And notwithstanding all these precepts and examples, yet if we consider the trade of the world, and dealing of the most in this respect, we shall finde, that it is a thing

Euseb. 4. 14.

Ieremy. 15, 17.

Peters fall.

Gen. 6, 2.

thing made indifferent, and (as it were) at a mans choise, to chuse his familiaritie, to marrie the daughters of God to the sonnes of men, (so that they be rich) is thought no crime: that is, if he that professeth the word of God, match his daughter to an idolatrous Papist of sufficient lands and revenues, it is accounted no crime. The man that is in the world a buier or a seller, careth not with whome he make his match, so that it be for his profits. The gameller, so that he may have his pleasure in gaming, careth not whether it be Turke or Iewe, Gods servant or Satans, that beare him company. yea, it is growen to that, that Davids home can not be numberd aright, unless he be sent to Pharaohs Court. The Marchaunt of England can not be rich enough, unless he make his continuall abode in Spayne, and suche other idolatrous nations, where he can not continue without daily service unto Baal. The English Gentleman can not be sufficient ciuill, unless he go ouer into Italy to fetch home the practises of Machiuel.

And

Peters fall.

And yet the pꝛouerbe is not vnknown
en in England, though it did arise in
Italy, that an Englishman Italinatē,
is a diuell incarnate. Well, the worde
of God alloweth no such dealing, but
commaundeth the contrarie: so that
it behoueth all them that feare God,
to looke vnto themselves, and if they
finde their owne consciences accusing
them in this respect, that they refoꝛme
it: and as foꝛ the other, it will seeme
but a mockerie vnto them, but they
shall beare their owne shame. The
Pꝛophete Dauid being in strange
landes, because he was banished from
his owne Countrey, by the rigorous
dealing of King Saule, lamented his
owne estate: saying, *Woe is me, that
I am constrained to dwel in Meshech,* Psal. 120, 5.
and to haue mine abode amongst
the tentes of Cedar. And the greate
griefe that he had in his heart then,
moued him to pꝛonounce the sparowes
estate to be most happie, to builde her Psal. 84, 3.
nest neare to the Alter, so great was
his desire to go away from the wicked,
and to come thither where God is de-
uoutly

Peters fall.

uoutely serued : I would to God, that
all they that haue any feeling and taste
of Gods truth, would haue that care in
this respect, that is expedient, and so
much the rather, for that we be ming-
led so with Antichristians, prophane
persons, Papists, and others of Satans
h:ode, that we can not vtterly ayoide
them, vnlesse (as S. Paule saith) we wil
go out of the world : yet for all that we
ought to beare them alowe, to vse no fa-
miliaritie with them, but seeke to ad-
ioine our selues to thē that feare God :
and surely if we obserue this order, we
knowe not what great good we may do
euen to the wicked, for he may by occa-
sion thereof thinke thus with himselfe:
why do these men shun my companie ?
what am I : what foule enozmitie is in
me, that they detest: and I know, I am
a drunkard, or I am a whozemonger,
or I am a swearer : if men will not
come neare me, because of my sinne,
sure God will reiect me much rather,
therefoze it is best for me to amend. I
am perswaded, that where this order is
observed, the wicked come into such
consi-

Peters fall.

consideration of themselves very often,
and the Lord may worke so, that it may
be the beginning of their conuersion,
whereas if we keepe them companie, if
we banquet, eate & drinke with them,
and shew them a familiar countenance,
we keepe them secretly in their sinnes,
and so we bring hinderers of their re-
pentance, by this meanes are parta-
kers of their sinnes. Then let Lot goe
out of Sodom, least he be burned: let
Noah get him into the Arke, least he be
drowned: let them that feare the Lord
God of heauen, go out from the compa-
nie of the wicked, least they be parta-
kers of their sinnes, and so consequent-
lie of their punishment: I knowe what
this worketh in the reprobate, and how
they account of the godlie for so doing:
they say, they be proude, straunge, and
disdainefull persons, but I had rather
they should thinke and speake so of me
falsely, then (being familiar with the
wicked) to prouoke the Lord my God
vnto anger wilfully.

Gen. 19, 15.

verse. 7, 18.

Peter also satte downe, &c. Now follo-
weth the last cause, which is the place

D. y.

to

Peters fall.

to wit, the warme fire, a verie forcible thing, to overthrowe the strongest seruant of God, vnlesse Gods especiall fauor do support him, so: what a gret temptation was this, Peter whē he followed Christ at his heeles, did suffer hunger, colde, & much trouble. But now when he followeth a far off, he cometh to the warme fire: no doubt satāns deuise, was to bring him to this mind. Is it true, & when I do but slack a little frō my blisful zeale, my condition is so much bettered: Doubtles if I leaue it altogether, I shall come to some excellent estate. And surely, satan hath bled this temptation to many of Gods children, & doth also vse it daily. For he & is proude, shall haue the diuell put these things in his hart. I stand now in neede: I want many things that others haue: & I might haue the same, if I would leaue off this precisenes, in following Gods word in al points: and what need is it & I should do so: did not Christ die for sinnes: &c. When when he is come to this, his tempter will not leaue him, til he haue brought him to the depth of vniuersall dea-
ling.

Peters fall.

ling. So the lecherous mā, he wil tempt
with the sweetenes of y sin: the ambi-
tious man, with excelle of honoꝝ: y proud
man, with bjanery of raiment: to say al
in one woꝝd, he tempteth all men, ey-
ther with that that their coꝝrupt affecti-
ons do lust after, oꝝ else with y, whiche
they seme to want in this woꝝld. ffoꝝ
so was the beloned seruant of God Da-
uid tempted: he saith plainly, that whē
he did see the wicked prosper, not being
in trouble as other men were: hauing
all things at their hearts desire, and yet
setting their founys & deēds enē against
heauen, & the hieft: that his foot was al-
most gone, & his steps had welnie slipt,
& that he had then cleansed his heart in
vaine, & washed his hands in innocen-
cie, ffoꝝ he was daily punished. Let vs
weigh this diligētly, & sure it is a soꝝe
temptatiō, if we cōpare y state of y wic-
ked, & the condition of the godly in this
together, & haue no further respect, we
shal surely be brought to say, it is a vaine
thing to serue God: David being pꝛessed
with this distresse, was very carefull to
search out the cause of it. But though

Psal. 73, 2, 3, 4,
5, &c.

Iob. 21, 15.

Peters fall.

Pfal. 73. 17.

he did beate his baine neuer so much,
yet it was too painefull a thing for him
to search out by naturall reason, (for it
is a thing that mans wit can not reach
vnto) what did he then? untill I went
vnto the Sanctuary (saith he) then did
I vnderstand their end. When we see,
how Dauid was tempted, & how he a-
voided it, the which thing we must ap-
ply to our selues in this case: for Satan
both euen at this day vse this engine to
batter the faith of man, but we must go
into the Sanctuary of God, that is, in-
to his word, and praye to God that his
spirit may be our guide, and then we
shall see that they shall stand in slippery
places, and perish as a dreme, and fad-
ding as a flower, be quickly cut
downe, and cast into the fornaice of ea-
ternall condemnatio: contrariwise, the
godly being troubled heere for a time,
shall quietly be released, and enjoy the
sight of God for euer. This being that
shield wherewithall many of the chil-
dren of God, haue dyne back & blowes
of this temptation, yet notwithstanding
diuers haue bene overtaken with
it:

Peters fall.

it: for the warmth of worldly promotion is a sweet poison, & very delicate at the first, so was this fire very pleasant, and prevailed with Peter. The lyke is plaine in David, who when hee was troubled, did fight the Lords battaile most valiantly, and overcome the Philistians triumphantly, and doubtlesse framed his conuersation according to Gods word verie sincerely. But being settled in the Kingdome of Israell, and fighting against his enemies by hys
1.Sam.19, 8.
Lieutenants and Captaynes, and he quiet at home, committed those two most grosse sinnes, of murther in killing Vriah, and adulterie in taking vnto him Bethsabe his wife. His sonne Salomon at the first serued God very deuoutly, and God blessed him with all wisdom, honour, wealth, and dignitie that his heart could desire. But being besotted in the sleepe of securitie, fell from the Lord into maine idolatry, from which it is not read in the worde of God, whether euer he departed by repentance or no. King Afa in the beginning was very zealous for the glo-
2.Sam.11. 1, 2, 3, &c.
2. Chro.1, 6.
1.King.11, 4.
2.Chro.14, 1, 2, 3, 4. &c.

D. iij.

rie

Peters fall.

16, 12.

1. Chro. 26, 1.
& c. 16. verse.

Hose. 13, 6.

Prou. 30, 8.

rie of the Lorde God, and broke downe
Idolatrie, and did that whiche was
good in the sight of the Lorde. But af-
terwardes forgetting Gods goodnesse
towardes him, and sleeping in woꝛld-
ly delightes, forsooke God, and put
his trust (when he was sicke) in Physi-
cians. Vzziah sought the Lorde in
the daies of Zachary the Prophete, and
prospered. But in the same Chapter
it is reported, that when hee was
strong, his heart was lifted vp to hys
destruction. So hard it is to stow in the
prosperitie of the woꝛld, and enioy the
warmth of woꝛldly delightes, without
reuolting (or at the least) slacke proce-
ding in the seruice of the Lord. And to
this purpose is that of the Prophete,
speaking of the backsliding of the Israe-
lites, they were filled, sayth he, and
their heart was exalted, therefore
haue they forgotten me. The conside-
ration hereof moued the wise man
Salomon, or rather the Prophet Agur,
to pray vnto the Lorde, that he woulde
neither giue him pouertie nor riches,
least (saith he) I be full and denie thee,
and

Peters fall.

and say, who is the Lord: and least I be
poore and steale, & take the name of my
God in vaine. It moued David to saye, Psal. 119, 71.
It is good for me that I haue been afflic-
ted, that I may learne thy statutes, for
before thou didst humble me I went a-
stray, but now I keepe thy worde. Iob
likewise seeing both the inconuenience
of continuall successe, and also the neces-
sitie of correction, saith in the midst of
his misery. Iob. 5, 17.
Blessed is the man whome
God correcteth, he maketh the wound,
and bindeth it vp, he smiteth, and his
bandes maketh whole, he shal deliuer
thee in fire troubles, and in the seuenth
the euill shal not touch thee. The reason
hereof is euident: for that we by nature
are of our selues so stout and so proude,
that without correctiō, we run on as an
vntamed heyster. Therefore the Lord
to reclaim vs vnto him, bleseth this school
of his rodde to bring vs home with all,
least we should perish with the world.
And verily if we had neyther example
nor sentence in the whole booke of god,
yet our owne experience would suffici-
ently shewe this vnto vs mooste plaine

Peters fall.

and euident. For many there be that at the first when they are not settled in the warmth of this world, but follow christ into wodes and desertes ouer Sea and lãd, neuer resting in one place: then they be so zealous and forward in the cõbate against Sathã, that they do with great praise vnto Gods name, and singular vtilitie vnto Christs Church, procéde in their busines of godlines. But when they come to sit downe at the warme fire of worldly wealth, and be hedged in with promotions of this worlde, then they be so clogged and cloyed there with all, that they seeme as far gone frõ their integritie and zeale, as Peter was when he sate by the fire. But let them be ware in what state they stand. For when Peter came to that estate, he was quicklye ouerthrowne. And let all other that see the same, and be not guilty, resist at the first entrãce of this cold storme, & prouide preservations & restoratiues out of the worde of the Lorde.

Let vs pray.



The second Sermon.

Luke, 22, 56.

*And a certaine maide beheld him as he sat
by the fire, and hauing well looked on him,
saide: This man was also with him, &c.*



And a certaine maid, &c.
we haue seene the causes of his fall, and howe by degrees he commeth to the fall it selfe. For when once he had reiect-
ed Gods word, & was puffed vp in the
perswasion of his owne power, set a-
mongst the wycked, and swadled in
the warmth of prosperitie, what re-
mayneth now for Peter, but euen at al
assayes, and by euery light occasion to
denye his profession and forswear bys
maister. And in trueth, the first assaulte
was not strong: for it was but a
woman

Peters fall.

woman, a party very weak. But indeed if she be bent to trouble Gods chilozen, very ready to compasse hir matters. As we may see in Iesabell, Herodias, Irene the Emperesse and such like, marke this well: The highe Prieste persecuteth Christ, his seruantes apprehende him and bring him to their Maister, yea and his maide also helpeth the matter forward. Here we may see the patron of a familie rightly disposed in his kind, as is the maister, so be his seruantes. All agree in this to persecute Christ: and indeede it hath bene, is, and ever will be, that the wicked householders, yea the wicked Kinges haue had generally all their seruants and subjects of their own disposition. Ahab being a wicked King, they did so generally follow him, that Eliah thought onely himselfe to serue God, and all the rest of the land to haue followed Baall. So it was likewise in all the time of the wicked Kinges, and so it is in all wicked householders. For if he be a Papist, his seruantes be so, or else they abide not wth him long. If he be a Neuter and care for no religion,

his

1 King. 19, 10.

Peters fall.

his seruantes are not kept in order, and so they likewise become of the like condition: so that the saying of Salomon is verified in this case, if the Prince be giuen to lyes, all his seruants are wyecked. And what haue we to learne by this: Surely a profitable doctrine for al them that haue gouernement of families, that they fearing God and professing his Gospell, beware that the chyl- dzen of this woꝛld be not wiser in their generation than they: that is, that the wicked bee not founde more carefull to dispose their families to their owne humour, than the Godly bee. And I knowe not howe they can looke vnto this better, but by following the example of Dauid in choosing Seruantes, and of Abraham in teaching them. For the prophet Dauid knowing that he should bee King, casteth in his mynde a foꝛehande, what kynde of persons he will retaine into his seruice. Wyne eyes (saythe he) shall bee vnto the saythful of the Land, that they may dwell with me. He that walketh in a perfecte waye, he shall serue me. Where shall

Pro. 29, 22.

Luke. 16, 8.

Psal. 102, 6. 7.

Peters fall.

no deceitfull man dwell in my house ;
he that telleth lies shall not remaine in
my sight. Thus we see what kinde of
persons David will haue. This ought
duely to be looked vnto of all them that
doe profess the same God that he did :
but we shall see it farre otherwise in
the moske, for so that he may serue his
turne for that purpose, wherevnto he
will allot him, It is not regarded whi-
ther he bee Papist or Atheist, godlye or
faythlesse ; whither his Religion be to-
ward God or the diuell. But David
had this consideration in hys mynde ;
that none could do him faithfull seruice
sauiug they onely whose heartes were
true to the Lord, which is a thing most
sure. For well he may do his duty for
a time in hys calling, but surely he will
at length play the slipperye marchant
wyth the in one thyng or other. Now
to Abraham whome we most follow in
instructing of our Seruauntes, who at
the commaundement of God, did cir-
cumcise all the men chyldren in hys fa-
milie, they were (no doubt of it) wel in-
structed in the Religion of the Lord,
that

Peters fall.

that obeyed therevnto so willynglye without any resistance. And therefore it is, that the Lord maketh this especial reason, why he should shewe the punishment intended agaynst Sodome and Gomorrah to Abraham, because he knew that Abraham would commande his sonnes and his householde after him, that they keepe the waye of the Lord. So that the thing whych we are to followe in Abraham is this : that euerye householder be diligent to teach his seruants their duties out of Gods worde, and trayne them vp in the feare of the Lord. It is a thing worthy to be marked, that we finde diuers families in the scriptures conuerted vnto the Lord with their maisters, as namely the captaine and the Jailer, to shewe vnto vs, that all the seruantes ought to be taught the way of the Lord, as well as their Maisters. Well notwithstanding, it was but a simple Cytle: yet Peter flatly saith, I knewe not the man. Peter had not such a politicke heade as the denyers nowe a dayes haue: Those I meane, that in harte and deede deny Christ

Gen., 8, 19.

Act. 16, 32, 10. 2

Peters fall.

Christ, but in woꝛde deny him not. foꝛ
if you come to hym that is greatlꝑe sus-
pected of Poperye, and knowne to haue
beene of that stampe, if he be a formal
fellow, suche a one as will not stande to
the daunger of professing the same, and
tell hym that he is verily a Papist, foꝛ
he hath beene seene at Masse, and his
deedes and other dealings betwꝛay him:
he will not say I knowe not the Pope,
I neuer came in company wyth masse-
mongers, but his answer will ra-
ther be thus: Sure I must confesse I
haue in my tyme leaneꝛ that waye,
but I am not nowe of that mynde: I
haue renewed my copie (onely because
of his newe Landloꝛd) and my opinion
is altered: And so he being an Acade-
micke, rather than a sure beleuer,
maketh Religion to be but an opini-
on. O Peter thou lackest thys subtel-
tie: foꝛ thou mightest with this haue
stopped the Damosels mouthe at the
first, thou myghtest haue sayde: Surely
I confesse I did folloꝛwe thys fellowe,
because I had some pleasure in hys
wonders that he dyd: But nowe I
holde

Peters fall.

holde wyth the Scribes and Pharisees,
and doe beleene the Lawe of Moyſes.
But subteltie had not entered ſo farre
into the Church of **G D D** as nowe it
hathe: the baile of Hypocriſie was not
ſo cloſe as in theſe dayes it is. And
truely that kynde of people is nowe the
riſeſt, and yet the worſte of all other.
For Dauid had manye greate iniuries
done vnto hym: but that whych his pre-
tended friend did, was the greateſt grief
of all, in ſo muche that he ſaith: if it
had been his enimie, he could haue boꝝn
it. But it was euen he with whome he
had ſingular consultations in the word **G D D**. Pſal. 56, 12,
And therfore if Dauid were
ſo troubled with ſuche, then we haue
greatly to looke vnto our ſelues, and to
auoide them as nere as we may. For
moſt certayne it is, that the Church of
G D hathe not at this day a greater e-
nimie than they that bee nourished,
kept, foſtered and promoted in hyz
owne lappe, that through pretence of
Religion, become euen betrayers of
Chriſt, and hinderers of the proceedings
of

Peters fall.

of his gospel. And sure it is to be wished
that all men woulde boldelye prolesse
that which in hart they embrace : that
the one partie might be vtterly cōfoun-
ded . For he that with a Papist is a
Papist, with a professour is a professoz,
lyke the weathercocke turning wyth
the wynde : an vnconstant Camelion,
euery where and no where, is the sozest
enimie to Religion, and therefore guil-
ty of no small punishment . And there-
fore God sayth thus of suche, I knowe
thy woꝝkes, thou arte neyther hoat noꝝ
noꝝ colde : I woulde thou were colde
oꝝ hot. Therefore because thou art luke
warne , and neyther colde noꝝ hot.
It will come to passe that I shall spewe
thee out of my mouth . Let euerye one
(to conclude) set the saying of Elias the
Pꝛophet befoꝝe hys eyes. If the Loꝝde
be God, follow him, if Baall be he, go to
him and follow him, & halt not betwēn
two opinions , but stande faste to the
one.

Reuel. 3, 15.

1. Kings. 28. 21.

*He denied before them al, &c. Now the
holy Ghost setteth downe the parties,
befoꝝe whom he denied: namely, befoꝝe
them*

Peters fall,

them all: which circumstance aggravateth greatly the sinne of Peter. For he had heard his Master teache thys lesson. That whosoever shoulde deny him befoze men, him would he deny befoze his heauenly father. But he not regarding thys, dyd boldly deny him befoze them all. Thys ought to moue vs to labour in the worde, and prayer most earnestlye. that our confession and certaintie of fayth may bee constant and surely grounded, that we neuer deny our Saviour befoze anye man: For denying hym befoze weake beleeuers, (besides that we procure Christ to deny vs befoze God) we doe as muche as in vs lyeth, to ouerthrowe so many soules into Hell. And if it bee befoze the wicked whiche be the enemies of God, and his trueth, we doe set open the window to their blasphemye, and so we bee the meanes whereby the worde of God is euill spoken off. Contrariwyle, if our confession be stedfaste, it vpholdeth our owne fayth, confirmeth our Brethren, and maketh the enemye ashamed.

Mat. 10. 33,

Rom. 2, 24.

E.ij.

And

Peters fall.

7

And after a while, &c. Nowe come we to the second deniall, for when that he affirmed that he knew him not, thinking thereby to escape: They were not contented wth that, for presently another came vnto hym: Mathew reporteth it was another Damofell, and so doth Marke, but all is to one effect. For the firste voyce beeyng vttered by one, and receiued by a common applause, no doubt many did speake the same at once, as Iohn reco^rdeth. But whither it were one or moze, sure it is that he was not long quiet tyll they had tryed hym further: where we may beholde the malice of persecutours, that be neuer contented with anye answer, vntill they haue vtterly ouerthrowne the parties persecuted. So Paule before his conuersion being a persecutour, was not contented to make hauock of the seruantes of the Lorde in Ierusalem. But because some had escaped his hands, he procured Letters of commission to folowe them to Damascus, vtterly to extinguishe them. Likewyse the Scribes and Pharises being often put to silence by

Iohn. 28, 25.

Act. 3, 3.

Act. 9, 2.

Peters fall.

by our sauour Christ and conuicted, yet their rage neuer ceased vntill they had put him to death. The Papistes also in time of persecution here in Englande, could neither be satisfied with stocking, imprisoning, racking nor scourging, vntill they had burned the bodies of y^e poore saints.

Mat. 22. 46.
26. 4.

7

Denied with an oath, &c. Peter had thought that he had bin quiet, and therefore it was that he firste denied: but seeing that that would not serue, for his credite sake he wil not cal back his former deniall (which is a right propertye of a worldelye man, who thinketh it a discredit to call back that which first he hath set downe) but tieth it with an oth, that he knewe not the man. Where we see that they which once crack the bonds of conscience in hope of any benefite in this world, are very like to go further, rather than they will misse of their purpose. The end that Peter looked vnto in his first denial, was his owne safegard: but seeing that would not serue, he proceedeth further, and ceaseth not vntill he haue satisfied the aduersaries (a

This is the let
to reformation
at this day.

Peters fall.

practise indèede common to those that
bee backe-sliders, who beyng brged to
yeelde in small matters, for theyr qui-
etnesse bee contente so to doe. If they
be put vnto a great trial, and pricked at
to flyde from theyr whole profession (I
pray God they followe not Peter, and
content them selues to doe any thyng)
so that they may be quiet, and the other
partyes not displeased. And therefore
it shall bee very good for vs to keepe the
profession of fayth most sincere, and to
stande as stoutely, and defende as con-
stantly the small matters as the great:
knowing thys, that we may not seeme
to yeeld vnto any thyng, wherevnto the
spirite of God hath commaunded vs to
stand fast.

Then came they vnto him, &c. The first
assaulte is noted to bee but by one, and
that a Mayde. It is nowe augmented,
that they came in greater numbers,
whiche thyng we see practized continu-
ally, that if any one godlesse man haue,
or pretende to haue any quarrel against
such as feare the Lorde, all the birds of
that viperous feather, doe violentlye
flocke

Peters fall.

flocke together agaynste that poore ser-
uant of God: yea if they heretofore haue
beene foes, they agree together to perse-
cute the Godly: for Herode and Pilate
will be made friendes, that theye pow-
er may bee the more agaynste Chyste,
that their pollicies may bee conioyned
to determine hys Death. Beholde here
againe, the wicked wiser in theye gene-
ration than the Godly: for if a godly
thyng bee motioned in an assemblie or
conference, the rest shoulde be very for-
warde to helpe it, but (alas) the rem-
nauntes of olde Adam doe sticke so fast
on, and priuate considerations doe so
violentlye carry men away, that they
wyl rather be hinderers than furth-
ers, casting doubtles and inconuenien-
ces in the way, though the motion bee
drawne out of the Bowelles of Gods
owne worde: against which, no mouth
shoulde once dare to speake: wherupon
it commeth, that Religion is receyued,
according as man is dyrected by hys
owne naturall reason, and Gods word
is obeyed, so farre as we thinke it con-
uenient for the maintenaunce of our

Luke. 23, 12.

Peters fall.

stone honoꝝ, dignitie and estate : yea
thoughe our honoꝝ dishonoꝝ the Loꝝde,
and our dignitie bzing discredite to our
pꝛofession , and our wealthe pꝛocure
want to the church of **G D D**: but they
whome the Loꝝde hath truely conuer-
ted vnto him selfe , whose heartes the
holye Ghost hath seized vpon foꝝ the
Loꝝde to dwell in, and whose myndes
he hath inlightned to attende vnto the
trueth, are carefull that the will of god
be perfoꝛmed, that reason be restrained
and all their affections ruled by the line
of his most blessed woꝝde, whereby eue-
ry one of vs may haue good occasion to
examine our selues, how farre we haue
pꝛofited, oꝝ whither oꝝ no we haue ente-
red into the way of true religion.

For thy speech bewraieth thee, &c. whe
they see that he denieth it, they goe a-
bout by circumstaunces to pꝛoue it a-
gainste hym : to wꝛyt, that hys spꝛeche
bewrayed hym, foꝝ you must note that
as in our Nation, the property of the
spꝛeche in the North doeth differ from
that of the Southe , whereby a man
is

Acts. 16. 14.

Peters fall.

is knotone, what countrie man he is, even so the speech vsed in Galile, differed something from that which was in vse about Ierusalem : by whiche they gathered , that he was a Galilean : note the marke whereby Peter is known, even his speech : he was a Minister of the word, he had learned the doctrine of the Gospel, and gouernement of the Church , from the mouth of Christ : and yet he is not discerned by his apparell, from another man : whereby we learne, that in the primitive time of the Gospel, the Ministers of the word were known by their doctrine, and other notes belonging vnto them, and not by any outward forme : but as religion decayed , so the true notes of Gods Ministers vanished away, and because the people were become blinde, in discerning the spirites, they must haue notes applied to theyr sight: to wit, to knowe him by his garment, which (they thinking to be the sheepes clothing) did deceiue the people, by the effects of rauening wolues : and this fond, or rather obstinate blind,

Peters fall.

nesse (the moze is the pitie) remaineth yet among vs, that carnall men, whose knowledge is fleshly, must haue a sensible and pompous shew in the world, to perswade them that such and such be ministers: but (my bzethzen) as this argueth in them, that they be altogether carnall, so contrariwise, let vs labour to find out, by the marks that God hath set vpon them, and not the badges of men (that may deceiue vs) who be the true shepheards of Christes sheepe, and vpon whome we may be bolde to receiue the fode of our soules, least in stead thereof we receiue ranke payson: for the most infecting venime, that euer polluted the soule of man, hath bene couered with the baile of those marks, which now the world woulde haue the ministers of Gods word discerned by.

Then began he to curss, &c. They are not yet contented, although he hath swozne vnto them (as faithles persons make no reckoning of an oath.) For now they come together, and affirme that he was verily with them. Now
Peter

Peters fall.

Peter seeing their impoꝛtunate suite, is determined to feede their humoꝛ, though it cost him the losse of his owne soule, foꝛ he curseth himselfe, if he knew the man: heere we may see the iust iudgement of God, that they that thinke best of themselves, and boast most of theyꝝ owne habilitie, doe most euidentlie declare the contrarie by the effect. Foꝛ Peter who befoꝛe woulde neuer forsake Chꝛist, is now gone so farre from him, as any man can: foꝛ hee is now throwne into the verie deapth of sinne, into the gates of hell, and into Satrans clawes, nothing remaineth of his owne part vnfinished, that can encrease his eternall destruction, a case most lamentable, and yet it is the state of all mankinde, not vpholden with Gods spirite. I woulde verie gladly be resolved of this doubt by any Pelagian Papist, oꝛ anie other that maintaineth freewill in man, howe muche Peter had left within him, when he did fall. Foꝛ this I am sure, he had all his natural power remaining within him, so that if he had any, how then came it

A question
for a Papist
to answer.

Peters fall.

it to passe, that he had no benefit by it, if he had none, then sure it is that by nature we haue no inclination to do well: for if any haue power of himselfe, to stand in that grace that he is placed in, then Peter might (for he had profited well in godlinesse.) But if none can stand when he is set vpon the fecte of Gods mercy, without the speciall vpholding of the Lorde, then much lesse can any being throwne downe in the mire of their naturall corruption, do a nie thing of himselfe that is good toward his owne saluation: away then with all such freewill, and let vs by the example of Peters downefall, begin to learne another lesson: namely, that man of himselfe can not thinke a good thought, and therefore, in so much that euery good thing commeth from the Lorde, that we in all humilitie submit our selues, confessing our nakednesse, that by his mercifull goodnesse we may be preserved. And againe, where we see that Peter a very vpzight man, and zealous in the seruice of God, hauing once begun to depart from the Lorde, hath no staie

2. Cor. 3, 5.

Iam. 1, 17.

Peters fall.

state of himselfe, but runneth headlong into the bottome of iniquitie, we are especially to take heede that we vse those meanes which God hath appointed in his word, to stay the beginnings of sin, for if it enter once with the head, it is that Serpent that will easily winde in the whole bodie: if Satan had plainly said to Peter at the first, curse thy selfe, if euer thou didst knowe Christ, I am perswaded, that he would haue loathed it extremely, and not haue hearkened vnto him, but he was subtiler then so, for he brought him vnto that at the last without anie state, which at the first, he greatlie detested: so likewise when he goeth about to perswade any man to adultery, he will not at the first throw him into the harlots bed, but bzing him to behold her, then to haue a liking of her, then to haue familiarity with her, then lastly to commit the hainous fact of whozedome: if he go about to bzing one man to murther another, he doth not bzing him vnto it at the firste, but beginneth by sowing of discord, then of hatred, last of all to actuell murther,

Peters fall.

murther, his practise is the like in all other sinnes, especially if he deale with those that seeme to make some conscience of sinne, and haue in their heart a nie detestation of iniquitie. Such was his dealing in erecting vp the kingdome of Antichrist, for it was a thousand yeares at the least in patching, before it came to his height, and top of iniquitie. Wherefore let all them that desire to auoide the actuall sinne, endeavour also to cut off all occasions of his beginning. If thou wilt not commit adultery, cut off thy wanton lookes: If thou be loth to murther any man, pull downe thy haughtie heart, and rote out the affections of disdaine from thy mind, and learne out of Gods worde, how to apply thy selfe to singlenes and humilitie: let the example of yong Daniel neuer go out of thy remembrance, who refused euen the portion of meate that was allotted vnto him by Nabuchadnezar, (which of it selfe was lawfull to be receiued with giuing of thanks,) because the King shoulde not entice him thereby to forsake the true God,

Dan. i, 8.

Peters fall.

God, and leane to his religion: so it is our duty, not only to keepe our selues vndefiled from euery sinne, but also frō euery thing that may be a meanes to bzing vs vnto it. Thus we see the causes that moued Peter to fall, and indeede they be the same that moue all mē to sinne, whether it be the godly that fall through infirmitie, or the wicked that pzoceede on in sinning daily, and neuer returne vnto the Lord. And we see also by what steps and degrees Peter came to the height of his offence, whose trace we do all treade so oft as we fall, although euerie one go not so farre as he did, because Gods grace pzeuenteth him sooner: beholde then in him thine owne frailtie. But now we come to make a separation betwēne them that fall and neuer rise againe, and them that be renued by repentance.

And immediately, while he was speaking, &c. Nowe we come to the beholding of the excēding mercie of oure good and gracions God, who though he suffer vs for a time to goe after our owne fantasies, yet at the last his out-
stretched

Peters fall.

stretched arme will helpe those that be
his, he suffered Peter to fall into sinne :
yet he is readie to help him vp againe :
yea, euen when Peter was a cursing,
God entended towards him a blessing :
and surely it is not without the speciall
prouidence of the spirit of God, set
downe heere by Luke, that while Peter
yet spake, or was a speaking, the Cocke
did crowe : because the enemies of
Gods grace and their owne saluation,
the Papistes (who will play at small
game rather then they will sit out)
when they can not wzing it from vs,
that man hath free will to do well, or
merit his own saluation: yet they must
haue it graunted, that we be copart-
ners with GOD in that worke : I
hope they will graunt vnto vs, that
Peter, who was called, and now
is fallen, had as much power, and
did as much further his restoring a-
gaine, as they that haue neuer tasted
of the sweetenesse of Gods worde
and grace. Now Christ did begin Pe-
ters conuersion when the Cocke did
crowe, and what was Peter then do-
ing,

Peters fall.

ting, helping: yea, helping himselfe to
bell-warde, for he was then cursing
himselfe. So that if Peter coulde not
helpe himselfe into Gods fauour a-
gaine, sure it is that none can: away
then with that sonde imagination, that
any thing is in man to further his
owne saluation; for God must first
conuert vs, and then we shall be con-
uerted, God must be mercifull vnto Iere. 31, 18.
vs, and then we shall be saued.

The cock crew, &c. This is y^e first cause 9
that God setteth forward towarde the
conuerſion of Peter. For the Lord be-
holding in what desperate case he was
went about to deliuer him out of it,
and that in all haſte: for God knew
verie well, that if he ſhould continue
any ſpace in the ſweeteneſſe, wherein
ſinne had ſwauled him (ſo; it is ſweete
to all them whole hartes God hath
not called from it by the grace of his
holy ſpirit) he had bene hardened
in the ſame; as the wicked ſorte of the
world be, who taſting thereof, and fin-
ding their corrupte and ſicke ſenſes
delighted with it, committe the ſame
J. with

Peters fall.

with grædinesse, and doe so greatly please themselves with it, that they conceiue an earnest lothing of all godlinesse and vertue: and that is the cause that many (of whome we may reade) who hauing once tasted of the swæte word of God, and after reuered from the same, haue become the greatest enemies that euer the Church of God hath had at any time: and (if it were Gods will) I would we felt it not in present experience: and therefore the Lord God (as he is most carefull for his children) maketh haste to deliuer Peter quickly. This growng of the Cocke was the same vnto Peter, that the preaching of Gods Ministers is vnto vs. (For God doth not alwaies vse his ordinarie meanes) so that when soeuer we haue the word of God preached, at what time soeuer we heare our sinnes laid open before vs, and rebuked, we must thinke with our selues that God doth with vs, as he did to Peter, namely, bleseth meanes to call vs frō sinne, & bring vs to repentance & amendmēt of life. This meanes the Lord bleseth generally

Heb. 6, 5.

Saule, Iulian
the apostata,
and all here-
likes.

Peters fall.

rally vnto all (foz his Gospell must be
preached, thzoughout the whole world,
foz a witnesse vnto all nations) and yet
we knowe, though many be called, yet
few are chosen. Wherefoze it behoueth
vs to know whether y^e Cocke do crowe
vnto vs to our saluation o2 no: and the
first triall consisteth in this, that the
Cocke of Gods wo2d croweth vnto all
men, and yet onely they inbrace his
sound aright that shall be saued: if then
thou seelest thy selfe to heare the same
with all due reuerence, if thou beleueest
the promises therof to belong vnto thee
with all stedfastnes, and endeuourest to
frame thy life according to the same,
with al diligence, thou maist assure thy
selfe, that thou art the child of God: foz
they be of God that do thus heare his
wo2d: contrariwise, if thou hearest the
wo2d preached, and perceinest thy se-
crete sinnes thereby laid open, and thy
owne conscience in thy selfe is witnes,
that thou art conuincd, and yet art so
farre from beleueing it, o2 framing thy
life according to it, that thou doest both
mocke it (as manie nowe a daies de-

Matth. 24, 14.

20, 16.

Matth. 7, 24.

1. Iohn. 4, 6.
Iohn. 8, 47.
Wild 2, 14.

Peters fall.

light to doe) and also seeke to pull the cocke downe from the pearch, that he crowe no moze: thou maist assure thy selfe (foz sure it is) thou art in the way of destruction: a necessarie meditation foz all men.

10

The Lord looked backe, &c. The seconde cause followeth: the cocke had crowen, and yet Peter had not remembered himselfe, neither was he awaked out of his sinfull sleepe, untill the Lord turned backe his countenance vpon him: but when once he looked vpon his face, whose knowledge he had denied, then began he to remember himselfe, and consider that things were amisse. But was it the turning backe of his face that wrought this in Peter? No, foz then it might haue conuerted Iudas, whome he looked vpon, when he betrayed him. But it was his grace, and holie spirite, which did mercifully fall downe into his heart, when the cocke did crowe. Whereby we see plainly, that it is not the outwarde ministerie of the word of God onely that bringeth saluation vnto man-
kinde:

Luke. 22, 47.

Peters fall.

kinde : for Paule planteth , Apollo
watereth, but God giueth the increase:
and this is the reason, that so many
heare the word, and so few profit there-
in, because it belongeth to the Lord to
shew mercie to whome he will shewe
mercies. And therefore when the Gos-
pell was preached to them of Antioch,
by S. Paule, it is said, that so many as
were ordained to saluation, belæued: so
that if thou hearing, or reading Gods
word, doest desire that it may worke to
thy saluation, pray earnestly vnto the
Lord, that it would please him of his
infinite mercie to looke backe vpon thee
with the eyes of his grace, and so fra-
ming thy selfe in a true faith and a
single heart, to applie it vnto that ende
wherefore it is giuen thee, thou shalt
surely feele in thy soule an especiall o-
peration of the spirite of God, to thy
greate comforte. Thus much briefly
concerning the first two causes of Pe-
ters conuersion, where note by the way,
that the two first causes of his fall were
within himself, but the first that worke
to his rising againe, are without him-
selfe,

1. Cor. 3, 6.

Exod. 33, 19.

Rom. 9, 15.

Acts. 13, 48.

With what
minde wee
should heare
or reade the
word.

F. iij.

selfe,

Peters fall.

selfe, to teach vs that all our finnes proceede of our selues, and come from our selues: but all goodnesse, not of vs but from the Lord, that his name only may be praised for all good things, and we our selues blamed for all euill.

II *Peter remembred, &c.* Now followe the causes within himselfe, but marke this first, the Cocke did crow, no doubt of it, more did heare him then Peter: but because he was ordeyned as a meanes to call Peter home, therefore he only being guilty, was pricked in heart, and none else moued. So God hath ordeyned the Preaching of his worde to be an instrument to put all men in minde of their faults, and that they mighte amend. And such is the force thereof, that the worde preached generally, doth moue every mans conscience which is guiltie of that crime, whiche is reproued. And therefore there be manie wicked men of the worlde, that do imagine the Preacher to harpe onely vpon them, because they be guiltie: as if he speake against Papistrie, euerie massmonger thinketh

Peters fall.

thinketh he pointeth at hym: if he in-
neigh againste Swearers, Usurers,
Whoremasters, or thæues, euery swea-
rer, Usurer, Whoremaster and thæse,
thinketh his owne doinges to bee tou-
ched. And in deede (though they turne
it to a fault in the Preacher) this shew-
eth vnto vs the wonderfull vertue of
Gods word, that can speake so to euery
mans heart and thought. Therefore
when thou hearest thy owne faults re-
buked, & euen that which thou thought-
est all the world had not knowen, o-
penly revealed: do not thinke that he
speaketh it of choller, or hath learned
it of thy trustie familiars, but thinke
rather that Gods spirite whiche sear-
cheth all mens thoughtes, doth speake
vnto thee, that thou shouldest amende
it. For as Peter being guiltie alone,
was onely pricked in conscience and
did repent, so it is thy duetie to con-
sider thy owne estate, and repent thæ
of thy fault, that God may be mercifull
vnto thee.

Peter remembred, &c. The worde 12
preached, and Gods grace working in-
ward.

Peters fall.

wardly, do bring Peter to remembrance.
 First that Christ had sayde, *Before the*
 13 *Cocke crowe, thou shalt deny me thrise, &c.*
 And secondly, that he had so done in deed,
 (for they must be handled together:) let
 vs then note this diligently: before the
 crowing of the cocke, and the looking
 back of Jesus, there was no such thing
 in his minde: but they two comming
 together, do bring him into considera-
 tion of his estate. Adam and Heuah,
 when they had transgressed the lawe of
 the Lord, made no care of it at the first.
 But when the word of the Lord and
 his spirite said, *Where art thou,* he re-
 membered what God had said, that he
 should not eate of the tree of knowledge
 of good and euill, and that he had eaten
 of it. King Dauid when he had commit-
 ted those hainous sins of murther and
 adultery, slept quietly therein, vntil the
 Prophet Nathan came to rebuke him,
 and the spirite of the Lord withall
 wrought in his heart, then he remem-
 bered his grieuous sinne, and the lawe of
 the Lord God to the contrarie. Manas-
 ses the son of godly Ezechiah, thought

Gen. 3, 8, 9.

2 Sam. 11, 4.
 12, 9.

2 Chro. 33, 3.
 2. King. 21, 16.

Peters fall.

Idolatrie no Sinne, and to make the
streets of Ierusalem swymme with the
bloud of innocentes no offence. But
when the troubles that he sustained in
the time of his captiuitie (which were
in stead of the preaching of gods word)
did pinch him, and the Lorde stretched
forth the hands of his mercy to receyue
him, then he saw the horribleness of his
sinne. The like is euident in S Paule,
who before his conuersion thought he
did god good seruice in seeking the utter
extinguishing of the saints of god. But
when the light did shew him the blind-
nes of his mind, and the voice of Christ
did aske him why he did so persecute
him, he was stricken downe in conside-
ration of his offence. To leane off to rec-
ken anye more examples out of Gods
word. The same is most true in all mā
kinde, & euen in our selues. For before
we be called vnto the trueth in Iesus
Christ, we walke in the waies of our
owne imaginations, we liue without
god, & be strangers from the couenant
of the promise of G D D. But when it
pleaseth him of his goodnesse to call vs

1. Chro. 33. 12,

Act. 9, 3. 4.

Ephc. 2, 12.

F. b. vnto

Peters fall.

Ephes. 1. 13.

unto the knowledg of his grace by preaching his word vnto vs, and that he look backe vpon vs with the eyes of his mercy. Then we see plaineely what is the rule of righteousness that God hath ioyned vnto al the sonnes of Adam, and comparing the same with our deeds, we see how great is our debt that we haue vn timer, how many be our sinnes that we haue committed, and how vain our former conuersation hath bene: whereas before this be reuealed vnto vs, we proceeded securely in our owne iniquity, and as all worldlings doe, think our owne wayes to be right and honest. Wherefore if this be the way and first entrance into the schoole of Christe (to wit the word of God preached to shew vs our sins). What a great care ought we to haue, so long as we liue in this body of clay, where we sin continually, to vse al waies & meanes that we can lawfully deuise, that we may haue y same continually sounding in our eares, to awake our drowsy affections, & put vs in mind of our daily misdoeds, that we being moued therewithall, may begin to loth

Peters fall.

loth our owne euill liues, and turne vn
to the word. And what an earnest care
ought we to haue also when we haue the
same, that we make the fruit and bene-
fite of it to settle into our owne hartes
and consciences, to the amendement of
our wicked waies. But this being the
first gate to enter in at, towards y^e school
of Christ: the wicked (because they will
not enter) doe here part cōpany with the
godly, who knowing the necessity of y^e
word of God preached, doe labour ear-
nestly to haue it established amōgst thē.
But the vngodly who haue neither care
to learn the wil of god, nor cōscience to
frame their liues according to the same,
be either negligēt in this behalfe, or flat
hinderers of it: for they doe know before
hand, that it will reueale their sin, and
make their doinges knowne to all the
world. The papist which is an Idolater
doth knowe, that if the Arke of God bee
brought into the Temple, Dagon will
fall downe: that is, if Gods worde bee
preached, his superstition will bee kno-
wen. The blurer feareth that it wyl
discrie his crueltie, for he selleth his
brother

1. Sam. 5. 4
Deut. 23. 19.
Nehem. 5. 8.

Peters fall.

brother for money. The covetous man doubteth that his corrupt dealings will be espied: though it the worldling thinketh that it will detect his carelesnes toward the service of god. Briefly whosoever is addicted to any notorious sin, & determineth to continue in it, he cannot away with the word preached, and therefore you shall hear the utter these speeches: have we not our 10. commandments have we not the Articles of our beliefs, and our Pater noster: have we not homilies appointed to be read: Let vs learne the. First we know that we must love god above all things, & our neighbour as our self, & can the preacher teach vs any more. Nay they will go yet further and say, where is more preaching than in London: and yet where is more pride, whoredome, and all kinde of villany committed, as though Gods word were the cause thereof. As if I should say in such a place is moste store of meate and drynke, and there is moste drunkenness, I wyl therefore neither eat nor drinke at all, leaste I bee so too: but then I shall starue for lacke of foode.

And

Peters fall.

And woꝛthily: so thou (O wicked man)
because some of thy livery (Sathans ser-
uants) vnder the visar of Gods woꝛd do
coꝛmit naughtines. Therefore thou wilt
not haue Gods woꝛde pꝛeachd at all .
They wil tel you and sweare it to, that
they beleue as well in Chꝛisse, as the
proudest pꝛatling Gospeller of them al:
(foꝛ these be their termes) what a sturre
then keepe you with your pꝛeaching,
thus they think they pꝛoue themselues
sound Catholiques: but if they will bee
filthy, let them be filthy still, and let vs
leane them to gods iudgemēt. Sure we
are, that there is none ȳ hath any spark
of gods grace, oꝛ seed of faith in his hart,
that speaketh oꝛ thinketh so: but rather
thus, god hath given vs his woꝛd, to the
ende that we might learne it, and we
must dayly learne it, that we may con-
tinually pꝛactise it God saith, they that
be blessed haue their meditatioꝛ in it day
and nyght. It is sweeter in the children
of God, than hony, they desyre it aboue
al treasure of the woꝛlde, they are
taught thereby to be wary and circum-
spect in all their doings, and I am very
desirous

Reuel. 12, 11.

Plal. 1, 2. 9. 10

Peters fall.

desirous to be one of Gods childre: ther-
fore I must put my chiefe delight in it.
I am forgetfull, slow and dull, and ther-
fore neede it is that I be rowzed with it
continually, and though many abuse it
to a liberty for the flesh, and to live care-
lessly, yet I must not follow them, nor be
dismayde from the sword of my soule, be-
cause many surfet with it. But I muste
so exercise my selfe in it, so lay it vp in
my mind, & so seeke to know it, that eue-
ry thing that I do, may haue his warrant
out of it, that al my doings may be direc-
ted by the same so long as I live in this
miserable world, least the deceits of sa-
than, or the enticements of this wicked
world, or the desires of the flesh doe pull
me from my God.

Peter went out, &c. Now followeth the
maner how he was converted in his go-
ing out, and his weeping. For the firste,
Peter is now brought to y^e consideration
of his sin: for he seeth both the way of the
Lord which he shoulde haue followed, &
also how horrible his offence is: now he
beginnet to amend, and that is, firste
in his going out. He began to deny in y^e
wicked

Peters fall.

wicked company, and therefore that he may the better repent and amende, he breaketh company and biddeth the farewell, minding to haue no more dealing with them. So did S. Paule, who knowing by the grace of Christ, that the high Priests, Scribes & Pharises, were wicked men men and persecutours of gods seruants, continued at Dama'cus: after ward returning to Ierusalem, sought rather to win him selfe to the brethren, & forsooke his former companions so quite that they were gone quickly out of his knowledge and remembrance. And truly this is a thing very meete, that al the chilozen of god doe not only forsake the, with whom in time of their infidelitie they walked familiarly: but also all the whose company haue bene vnto them occasion of falling, and doe yet abide in enmity to y^e truth. For if an infant hauing bene heretofore burned with fire, will beware that he come no more nere it: If a horse will refuse that ditch, whereinto he hath bene plunged: and if a Dog wyl not come nere that man who

hath

Act. 9.19.26.

Act. 25. 5.

Peters fall.

hath vsed to beat him : then much more
it behoueth the Children of God to a-
uoid the company of those persons, by
whose occasion they haue bene allured
to sin. If then thou hast bene familiar
with mockers & deriders of gods worde
and his ministers, and desirest to frame
thy self from that vice, and determinest
with thy self to leaue it. see þ thou shake
off the society of deriders. If thou hast
bene a blasphemers of gods holy name,
and now seeing the hatroushes of that
offence, wilt amend: vse no maner of fa-
miliar countenance to suche persons as
haue bene thy fellows in such wicked-
nes: If thou hast bene a drunkard, and
now wilt be so no more, part from the
company of tospots: If thou wilt leaue
thy former whoredome, shake off the fa-
miliarity of that kind of people, and so
of all other sins: if thou detestest þ fault
keepe thy selfe from them that delight
therein. For can a man (saith Salomon)
take fire in his bosome, and not burne
his clothes, or go vpon coles & his foete
not scorched: & whosoener toucheth pitch
must needs be defiled therewithal: euen
so

Pro. 6. 27.

Eccle. 13. 1.

Peters fall.

so, they that vse the society of the wicked must needs smel of their wickednes as is proued befoze.

Wept bitterly, &c. Now Peter beýng conuicted of his sinne, and considerýng thzough the grace of Gods holýe spirite, that the guilt therof deserueth great and endles punishment, beginneth to repent and turne vnto the Lord. This conuer-
sion and turning, is contained in thys word wept, the outwarde token of hys sorrow, expzessing the inward griepe of his mind: for we muste not thinke that his weeping was the repentance it self, least we make Iudas and Esau to be con-
verted vnto the Lord by repentance. But that the exceeding sorrowe of his minde did wzing out his weeping. This repen-
taunce (to pretermitt all our aduersaries fond deuises concerning the same) may be rightly thus defined. It is a true tur-
ning of our life vnto god, proceeding frõ a pure and earnest feare of God, which consisteth in the mortification of y flesh and quickning of the spirite. This was in Peter when he wept for his fault, it is in all them that be truly called vnto
G. the

The definition
of repentance.

Peters fall.

the faith in Iesus Christ, and ought to be in vs all continually, because we cease not to transgresse the lawes of the Lord continually. Now to explaine the parts of this definition, it is called a turning vnto God, because so often as we sin, we depart from God, walking after the desires of our own flesh: this turning must begin at the hart: for the thoughtes of mans hart are altogether wicked naturally, therfore y turning vnto god must begin at the renning of the same: so commandeth the Lord by the Prophet saying: Make you a new hart, & in another place, breake vp your fallow grounds, sow not your seeds among thornes: that is, plucke out of your hartes your wickednes and impietie, & do not receyue Gods mercies into your soules, delighting still in wickednes: this turning must be tried without any dissimulation, or hipocrisie, that if it be begun aright, it maketh the hart to lothe, detest, and abhorre his former life and to sigh, sob & lament that his vngodlye demeanour hath so hainously transgressed the lawes of his gentle and mercifull God, and deserved

Gen. 6, 5.

Ezek. 18, 31.
Ierc. 4, 4.

Peters fall.

deserued such extreme paine & torments
this is that terroꝝ, and feare that the pꝛo
phet speaketh of. Haue mercy vppon me
O Lord, for I am weake: O Lord heale
me, for my bones are bzused, and there
is nothing sound in my fleshe because of
thine anger, neither is there any rest in
my bones, because of my sin: and so foꝝ
ward in that psalme, David declareth
how grieuouſly he was troubled in hys
body and minde, because he considered
Gods iudgements against sin, which in
deede is in all the childꝛē of god (in some
measure) but vtterly vnknowne, and
ſtrange to ſecure and careleſſe perſons,
that ſleepe in their owne iniquitie, and
foꝝ lacke of this, doe neuer come to anye
remoꝝſe in conſciēce but doe waꝛe woꝝſe
and woꝝſe: but it is vnto the Godlye a
great coofoꝛt: foꝝ although they fee the
heauy wꝛath of God againſt their ſinne
yet they knowe that is the beginning &
firſt entrance into Gods fauour againe:
foꝝ y^e rigoz of his wꝛath dꝛiueth vs back
from our ſelues, and maketh vs ſeeke
vnto his mercy This muſt pꝛocēd from
an earneſt feare of God, that is, (as be

Pſal. 238, 2.

1. Tim. 3, 13.

G. y.

foꝛe

Peters fall.

foze is declared) from the consideration what God in iustice requireth of vs, and how farre contrary we haue liued, and also that he will execute iudgement agaynste all Sinne and Iniquitye.

The feare of this maketh vs to seeke what waye to haue Gods wꝛath appeased agaynste vs, which is onely done by fayth in Iesus Christe, who came into this world for that purpose, that he might be a mediator and reconciler of sinners vnto God his Father: so that euery one that shall come to the fauour of God again, must certainly and stedfastly without wauering beleue, that Christ his blood hath bene shed for the satisfaction of Gods wꝛath agaynste hym for hys sins. And so being perswaded, hys conscience is at quiet with god, and the terror of Gods wꝛathe, whiche before dyd appere, is nowe pacified and satisfied in Iesus Christe. But because mans harte is full of hypocrisie, and a beast in his owne knowledge, beeyng blinded through vaine confidence, may perswade himselfe, that God hath receiued him into his fauour, when in deede it is not

Peters fall.

not so. Therefore it is said, that this repentance consisteth in the mortifying of the flesh, and quickening of the spirit: that is, in crucifying and killing within himselfe the world and flesh, to wit, all sinne whatsoever, and the quickening of the spirite, which is by continuall endeavour to frame our lines precisely, according to Gods word. And because this can not be done perfectly, no not in the best, by reason of sin and iniquitie, that cleaueth so fast vnto them, therefore they thinke it their dutie, so long as they carrie about with them this bodie of sinne, to grone vnder the burthen thereof and to vse all those meanes that God hath set downe for them in his word: to continue and abide in repentance and amendment of life without ceassing, that Gods holie name may be glorified, and their consciences surely settled in the mercies of the Lord, and sinne daily more and more abotished, the whiche the Lord God of his infinite mercie graunt vnto all them that earnestly seeke and labour for it, Amen.

Gal. 5, 19, 20.
22, 23.

Let vs pray.



Eternall GOD, and our most louing and mercifull father, whiche of thy great mercie hast reuealed vnto vs, by the example of thy holy Apostle S. Peter, that of our selues and in our owne imaginations, wee wander daily further and further from thee. Poure downe thy spirit (O Lord) into our hearts, to perswade and certifie vs vnfaignedly of the truth heereof, and to bring vs by consideration of the same, vnto a true acknowledgement of our owne misery, and thereby, to that humilitie, which may declare vnto vs our wretched estate without thee, that by the weying of the same aright, we may knowe the necessitie of thy holy and blessed word, which not only discovereth vnto vs all our naturall blemishes and corruptions, but also teacheth how to knowe thee, and to worship thee truly, and therby be moued to haue an especiall care to heare the same taught publikely, to reade it priuately for our comfort, and to meditate in it continually; that wee learning

A Prayer.

ning out of the same the absolute vprightnesse that thy law requireth, may be cast downe, and the mercie that thou offerest to repenting sinners, may ground our vnfaigned faith vpon thy promises, and by the consideration of thy greate mercies offered vnto vs in thy Sonne our Sauour Iesus Christe, may endeavour diligentlie to glorify thy holy name with that obedience that thou requirest, and to shunne all things both in our religion and conuersation, that hath no warrant out of thy blessed will, that abandoning all fancies of mans traditions, and will-worshippers (pleasant in the eyes of flesh and bloud) we may cleaue vnto thy perfect will, reuealed vnto vs by thy Prophets and Apostles, and shewing forth thy prayse according therevnto, heere in this world may thorough thy mercie be glorified in the world to come, through Iesus Christ our Lord & only Sauour.

F I N I S.

A Prayer

ring out of the same the absolute
 rightness that law requires may
 be left down, and the mercy that
 thou offerest to opening in mercy may
 stand out against law upon thy
 promises, and by the consideration of
 thy great mercy offered unto us in
 thy Son our Saviour Jesus Christ
 may encourage us to glory in
 thy holy name with that confidence
 that thou requirest, and to thank all
 things both in our religion and con-
 sideration that have no warrant out of
 thy blessed will that absconding all
 traces of human traditions, and with-
 outshipers (obscure in the eyes of
 self and others) we may clear unto
 thy perfect will, revealed unto us by
 thy Prophet and Angel, and follow
 in forth thy will according to the
 word, we in this world may do.

Thou art the more glorious.

ed in the world to come.

through Jesus Christ

our Lord & only

Saviour.

Amen.